

October
1921

Ninety-Second Semi-Annual Conference

Of the Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah

October 6, 7 and 9, 1921

*With a Full Report of
all the Discourses*

Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

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Ninety-Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 92nd Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Thursday, October 6, 1921.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins; of the Council of the Twelve Apostles: Rudger Clawson,* George Albert Smith, George F. Richards,† Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

There were many presidents of stakes with their counselors, partarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing various quorums and organizations of the Church.

The following mission presidents were in attendance: George W. McCune, Eastern states; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexico; Nephi Jensen, Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was comfortably filled with people from all parts of the Church.

The choir and congregation sang, "We thank thee, O God, for a prophet."

*Reed Smoot was absent in Washington, and Orson F. Whitney presiding over the British Mission.

†David O. McKay was absent on a world tour of the missions.

The opening prayer was offered by Elder Stephen L. Chipman, President of the Alpine stake of Zion.

The hymn, "How firm a foundation, ye Saints of the Lord," was then sung by the choir and congregation.

PRESIDENT HEBER J. GRANT

It is indeed a great pleasure to have again the opportunity of meeting with the Latter-day Saints in General Conference. I desire most earnestly that the prayer of President Chipman may be realized and that all of us, who may have the opportunity of speaking during the sessions of this conference, may be inspired of the Lord. I know that I not only speak for myself but for all of my associates of the General Authorities of the Church when I say that we desire only to say those things, during this conference, that shall be for the benefit, spiritually as well as temporally, of the Latter-day Saints. I know not only my own heart, but I know the hearts of those with whom I am associated, as the General Authorities of the Church, and I know that each and all of us desire more than anything else in the world the advancement of the Church of Jesus Christ of Latter-day Saints. We desire the welfare spiritually of the people, and also their temporal welfare; and it is our daily and constant prayer to God that his blessings may be and abide with the Saints in all parts of the world, and also with every honest-hearted soul who dwells upon the earth.

THE SANCTIFYING POWER OF DISTRESS, AS ILLUSTRATED IN THE HISTORY OF THE SAINTS

I would like to express my firm conviction as to the application to each and every faithful Latter-day Saint, of the last verse that we have just sung, verse number four of the hymn, "How firm a foundation:"

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When I think of the distress of the Latter-day Saints, the dangers and persecutions through which they went in New York, Ohio, Missouri and Illinois; when I think of the trouble and difficulties of the great pioneer journey from the Missouri river to these valleys; when I think of the reign almost of terror at different times from my childhood until now—the coming of an army against our people; when I think how near they came to starving because of the crickets; when I think of the confiscation of all the

Church's property, and the many trials and tribulations through which the people have passed,—I say when I think of these things I realize that the Lord has sanctified all their trials to the good of the Latter-day Saints, for these afflictions and tribulations have fitted and qualified them more perfectly to live the gospel of the Lord Jesus Christ.

PRESENT DISTRESS AND DEBT

At the present time the Latter-day Saints and the people of this intermountain country are in great distress financially. Perhaps there has never been a time from the early days of the settlement of the valley, when there was a greater scarcity of money in proportion to the needs of the people, and when so many people find themselves in financial difficulties, mainly due to the fact that they launched out beyond their means, and ran in debt, in many cases for luxuries. I happened to pick up in Chicago a bank advertisement which I think is very fine and timely just in this particular condition of affairs. The words are the words of that wise man, Benjamin Franklin:

Taxes are indeed very heavy; but if those laid on by the government were the only ones we had to pay, we might the more easily discharge them. But we have many others and much more grievous to some of us; we are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, [and they didn't even have automobiles in that day] and from these taxes the commissioners cannot ease or deliver us by allowing an abatement.

FAITH, INTEGRITY AND DEVOTION OF THE SAINTS

From my earliest recollections, from the days of Brigham Young until now, I have listened to men standing in the pulpit in the old Tabernacle, and before that in the Bowery, before we had the old Tabernacle, and from this stand, urging the people not to run into debt; and I believe that the great majority of all our troubles today is caused through the failure to carry out that counsel.

I certainly hope that the lessons that we are learning today will turn out a blessing to us, that they will be sanctified to our good, as illustrated in the words of this verse from the hymn that I have read. And I believe that they will. I have an abiding and perfect faith in the integrity and the devotion and the loyalty of the Latter-day Saints to God and their desire to serve him. I have full faith in the people that have embraced the gospel. Why? Because they know the Lord; because they know our Redeemer, the Lord Jesus Christ; because they know that this gospel, commonly called "Mormonism," is in very deed the plan of salvation; because they

have an absolute and abiding knowledge that Joseph Smith was a prophet of the true and living God, and that the revelations contained in the Doctrine and Covenants are in very deed the words of God. There is no doubt in the minds of the Latter-day Saints that God our heavenly Father, the Creator of heaven and earth; did speak to Joseph Smith. There is no doubt in the minds of the Latter-day Saints that God pointed to his Son and announced that he was his Son, and told the boy to hear him, and that the Savior of the world gave instructions to Joseph Smith. I read a few months ago of one of the great "divines" in Great Britain—a great student of the Bible, declaring that Jesus Christ was not the Son of God, and quoting as part of his authority another great "divine" and a famous theological student and teacher. Thank the Lord for the revelations of God to us, for the revelations from Jesus Christ where, time and time again, he announces himself as the Son of the living God, and the Redeemer of the World! Knowing as I know, and as the Latter-day Saints do know, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, that the revelations contained in this book are in very deed the words of God, and the words of our Redeemer, I repeat that I have full faith in the integrity to God of the Latter-day Saints; and I am convinced beyond a shadow of doubt that the work of the Lord will continue to spread, notwithstanding the hard times financially through which we have been passing.

PROGRESS IN THE MISSION FIELD

We have, at the present time in the missionary field, seventeen hundred and ninety-eight missionaries, not including hundreds of workers in foreign lands who are local missionaries, who have been working in that capacity because of the lack of material in sending elders from the stakes of Zion. Our missionary activities for the first six months of this year indicate an increase in all the missions of the Church of 65 per cent in baptisms, as compared with the same period a year ago. This proves that the work of the Lord is spreading, that notwithstanding hard times, notwithstanding financial difficulties, there is a most remarkable and wonderful increase in the number of those who are embracing the gospel of the Lord Jesus Christ. We have practically the same number of missionaries now that we had a year ago, so this growth is not because of the increase in the laborers in the fields, but is because of increase in the power of the missionaries and the blessings of the Lord to those who are engaged in the work. There has also been an increase of over 50 per cent in the mission fields in charities obtained during the past six months.

ABOUT THE LABORS OF MISSIONARIES

In this connection, I desire to say to all the Latter-day Saints that we wish they would refrain from writing to laborers in the mission field suggesting that it is about time they were coming home. Where parents have had sons in the mission field for, say 15, 16 or 18 months, and feel, because of financial difficulties that it is impossible to keep them longer, we advise that they state the circumstances to the bishop of their wards, who should then apply to the elders and seventies, and these should endeavor to raise the means to keep those young men in the field for at least two years or two years and a half. In most cases a young elder is just coming to himself and to a capacity and ability and power to preach the gospel with force and with the inspiration of God, when he has been in the mission field 18 months, and it is a great injustice to the boy who is growing spiritually—as he cannot grow in any other labor in all the world—that he should have to come home too soon. Those who are at home ought to realize this, and ought to feel a responsibility and a willingness and a desire to keep in the field the young men from the various wards until they have completed at least two years of service; and in many cases it would be a god-send to the young men, as well as to those who help, if their mission were extended to two and a half or even three years. I remember President Lyman's idea was that a missionary who had been in the field two years and a half could do more by remaining another six months than he had done in the entire year of his previous term; and I believe this.

APPEAL TO THE SAINTS TO KEEP MISSIONARIES IN THE FIELD

So where young men have the spirit of their missions and are themselves willing and anxious to stay, but whose parents, because of financial difficulties are unable to keep them, I appeal to the Latter-day Saints to respond to the calls of the elders and the seventies and the bishopric of the wards, and assist in keeping these young men in the field. Our mission to the world is to proclaim the gospel; one reason why the gospel of the Lord Jesus Christ was placed upon the earth was that men should come to a knowledge of the truth; and the one supreme object above all other objects of every Latter-day Saint should be to bring people to a knowledge of the truth.

MISSIONARY WORK THE GREATEST OF ALL IN THE WORLD

The missionary work of the Latter-day Saints is the greatest of all the great works in all the world. We find recorded in the eighteenth section of the Doctrine and Covenants:

Remember the worth of souls is great in the sight of God:
For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance;

And how great is his joy in the soul that repenteth.

Wherefore, you are called to cry repentance unto this people;

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

Behold, you have my gospel before you, and my rock, and my salvation.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if we have not faith we cannot please the Lord, the revelation goes on to say. We should have faith in God and not only have faith, but works also, and exhibit our works by supporting those who are in the missionary field.

WONDERFUL MISSIONARY LABORS IN THE STAKES OF ZION

I wish to say that I am delighted with the excellent and wonderful labors that have been accomplished in some of the stakes of Zion in converting and baptizing people. Missionary work that has been carried on here at home during the past six months has been far more fruitful than it has ever been before. We have not really done our duty here at home in our missionary work. It is only within the last year or two that we have taken up a systematic labor of visiting those who are not of our faith and explaining the gospel; and in proportion to the amount of this work that has been done, the results in baptisms have been greater than the same amount of work anywhere. I am grateful for this labor, and commend those stakes of Zion where it has been most energetically carried on.

THE BEST LAW IN THE WORLD TO MAKE BETTER LATTER-DAY SAINTS

In these hard times financially, I want to repeat to the Latter-day Saints my firm belief that God our heavenly Father prospers and blesses and gives wisdom to those men and to those women who are strictly honest with him in the payment of their tithing. I believe that when a man is in financial difficulty, the best way to get out of that difficulty (and I speak from personal experience, because I believe that more than once in my life I have been in the financial mud as deep as almost anybody) is to be absolutely

honest with the Lord, and never to allow a dollar to come into our hands without the Lord receiving ten per cent of it. The Lord does not need your money or mine. Compliance with the law of tithing and donations for ward meetinghouses, stake houses, academies, temples, missionary work and these various needs, are all for our good. They are but lessons that we are learning which will qualify and prepare us to become more godlike and to be fitted to go back into the presence of our heavenly Father. The very lessons of a financial nature that are given us are the same as lessons that are given in a school to a boy or a girl; they are for the benefit of the boy; they are for the benefit of the girl, for their advancement, for their joy and happiness in after life; because of all the knowledge and information we acquire, and in the improvement that we make, we ourselves are the ones who are benefited. God our heavenly Father has instituted laws to improve his people physically, spiritually, intellectually, and one of the best laws in all the world to make better Latter-day Saints is the law of tithing. There are many people who believe the gospel and would probably embrace it, but for the fact that they are like that young man of whom we read in the Scripture, when the Savior told him, after the young man declared that "all these things have I done," to sell what he had and give to the poor. Many people cannot endure the gospel because of financial requirements that are made of them, and they allow the things of this world, which they have grasped firmly and steadfastly, to rob them of the greatest of all God's gifts, namely, life eternal. I commend the law of tithing to the Latter-day Saints, and I am entitled to commend it, because from my childhood days I have never made a dollar that the tithing has not been honestly paid upon; and I acknowledge the blessings of Almighty God to me because of obeying this law.

THE LAW OF HEALTH AND WEALTH

I want to exhort the Latter-day Saints to observe and keep the Word of Wisdom. I consider it almost a crime for men and women who acknowledge that they know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that this gospel commonly called "Mormonism" is in very deed the truth—I consider it almost a crime that when the Lord Almighty gives to them a law whereby they can have health and vigor of body and mind, they disregard it. Every single dollar that is expended in breaking the Word of Wisdom goes out of the country. It is so much of the vital fluid, so to speak, financially drawn from the community every time a man or woman drinks a cup of tea or coffee or uses tobacco or uses liquor, because we do not produce those things at home. If they

actually believed thoroughly the Word of Wisdom it seems to me you couldn't possibly persuade people not to obey it:

"A Word of Wisdom for the benefit of the Council of High Priests, assembled in Kirtland, and Church, and also the Saints of Zion.

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God"—remember this is the will of God—"in the temporal salvation of all Saints in the last days."

I believe firmly that if all the money which has been sent out of this country from the day the Saints first located in these valleys, for those things that the Lord has said in this revelation are not good for man, had instead been kept here, the accumulation of wealth in our country would have been so great that this intermountain section where the Latter-day Saints are located, would be one of the richest and most prosperous in all the United States. A dollar is to the financial body what a drop of blood is in the body. We only have, as I understand, about twenty pounds of blood in the body. The heart beats about eighty times a minute and handles about four ounces every time it beats; therefore that twenty pounds of blood is handled every minute and there is about ten tons of it handled every twenty-four hours—ten tons although there are only twenty pounds of it. Of course they say we just accidentally came here, our hearts just accidentally keep a-going and handles ten tons of blood a day—a little bit of a pump, the size of your fist—and if it accidentally stopped two or three minutes, none of us would be here. The heart alone is one of the greatest testimonies of the divine power of God, because we don't even have to think to ask it to beat. If we did, we wouldn't have anything else to do but sit down and tell the heart to work. It would keep us busy all the time. There is nothing in all the world devised by the utmost ingenuity of man, that can do the same amount of work as that little piece of machinery, the human heart, operating after the manner of a pump, with twenty pounds doing practically ten tons of work every twenty-four hours. Now, as I say, money, a dollar, is just the same. It is estimated that a dollar does all the way from twenty to over a hundred dollars of work a year, going round and round, and circulating, and buying and paying and doing work; so when we stop to think that there are hundreds of thousands of dollars sent out of this country every year for breaking the Word of Wisdom—true, the great majority of it is not sent by the Latter-day Saints—we can form some idea of what could have happened if money thus sent out had been kept at home and each dollar of it permitted to do its hundred dollars' worth of work.

A PRACTICAL LESSON ON THE WORTH OF A DOLLAR IN HOME INDUSTRY

Speaking of the work a dollar does at home reminds me of an incident that I have related many times. Years ago there was a great drive in this section of the country to support home-made goods, and I was one who was deeply interested in it, being a member of several committees that were working to bring about this policy. I remember that during our conference we had a meeting in the Assembly Hall one evening and one of the speakers on that occasion was the then bishop of Smithfield, George L. Farrell. Brother Farrell said that for twenty odd years, or perhaps he said thirty, he had been coming down to conference twice a year and, knowing that all the stock in the railroad running through that country was owned by eastern capitalists, he had marked the money which he paid for his tickets to see if he ever got any of it back again. "I have also," he said, "marked the money that I paid for home-made goods to see if I got any of that back again, I never got any of my railroad money back," he continued, "but one reason that I always buy home-made goods is that I think a whole lot of George L. Farrell and I like to get my money back again, and time and time again when I have bought home-made goods and marked the money, that identical money, staying in the community and circulating around, has come back to me. And it is because I think a great deal of myself, as well as my neighbors, that I buy shoes made at home for my children, that I buy home-made cloth out of which to make clothes for those children." Then he said: "To give you a practical illustration: When starting for this identical conference, standing at the depot at Smithfield I saw a man who had made some shoes for my children, and I walked up and handed him five dollars to pay for those shoes; he saw somebody else in the group to whom he owed five dollars, and he handed him the five; this man saw another to whom he was indebted and handed him the same piece of money; and he in turn saw another man and handed it to him until finally after five or six debts had been paid with the same piece of money the last man to receive it came up to me and said, 'Brother Farrell, I owe you six dollars. Here is five on my account'—and I put my home-made shoes money back into my trousers pocket." Twenty or thirty dollars' worth of debts were thus paid by patronizing one shoemaker in Smithfield, the money was saved at home by circulating around, it paid these many debts and at length landed back into the pocket where it started from. That was a practical lesson, and a practical lesson that ought to count.

HOME MANUFACTURED GOODS

It would be a very easy matter to increase the use of this one product in this country by thousands and tens of thousands

of dollars. Before me is an audience of at least five to ten thousand people, and I would like to know how many of you are standing, or sitting I should perhaps say, with your feet in home-made shoes. I dare not ask those of you who are thus shod to stand up—I am afraid the showing would be altogether too thin. I am myself standing in home-made shoes; it is the kind I have been standing in for over thirty years, and I find that they are good enough for me. Another reason why I like them is that they wear longer than any I used to get before I commenced wearing them, and in addition to wearing longer they look better; and in addition to looking better, they cost less. So I am like Brother Farrell. It is not altogether patriotism, it is because I think a whole lot of Heber J. Grant that I wear home-made shoes. I have been converted to home-made goods from the time that, as a young man, I heard a sermon from this stand by Brigham Young, that great leader, that man of wonderful foresight for the benefit of his people spiritually, financially, and intellectually, one of the greatest pioneers and most remarkable men that ever lived. In passing let me say that in conversing with a great banker in New York only a few days ago, I made the remark that Brigham Young would yet be recognized as one of the greatest organizers and one of the greatest leaders of men that ever lived, and this banker replied in substance: "There is no one who knows anything of Brigham Young's history that does not acknowledge it today. I do. I have read his history and it is one of the most intensely interesting books I have ever read." And my belief is that one of the very things which caused the banker to have confidence in the Latter-day Saints today was that many years ago he read the history of Brigham Young and was impressed by the wonderful things that had been accomplished by him.

But coming back to the sermon. President Young pleaded with the people to support the Provo Woolen Mills; and from that day until these mills shut down some years ago, I never bought a suit of clothes in Salt Lake City that was not made from Provo goods which I selected and handed to the tailor to make up for me. I was honored once with being in the legislature when we gave a ball to the members of the Wyoming legislature. I was wearing at the time a gray Provo suit; and, realizing that everybody who would be at the party in the Theatre would have a black suit—a swallow-tail or Prince Albert,—I went to the Z. C. M. I., bought me a black suit, Prince Albert coat. I didn't want to be the only white sheep in the bunch, and so went to the ball in black. The very next day I gave it away to a poor relative: the ball cost me thirty odd dollars—the cost of a black suit. A friend asked me, "Why didn't you wear it a little while, and get a little benefit out of it before you gave it to your neighbor?" I answered that I didn't want to have the suit on if I happened to want to preach in favor of home-made goods. I was afraid that it being a black suit, I might

by chance wear it some Sunday, and I have always felt that I would not ask the people to do anything that I didn't do myself. I didn't know until yesterday that the Provo Woolen Mills were again making cloth for suits and overcoats and I do not propose to buy any overcoats in the future except those made from the Knight Woolen Mills goods or some other Utah establishment which is making them.

BUY HOME MADE GOODS

I call upon the Latter-day Saints to buy home-made goods of every kind that they can possibly get here at home. In other words, let cane sugar alone and buy some beet sugar. Some people think you can't make the finest kind of candy unless you have cane sugar. Well, I have been guilty of swapping sacks, you know, and lo and behold, Utah beet sugar in a cane sugar sack will "jell" all right, will make all kinds of candy; but cane sugar in a Utah beet sugar sack won't do any of these things. I had the same experience years ago with soap. As a young man I was agent for Franklin MacVeagh & Co.'s grocery house, of Chicago. The soapmaker employed by James A. Kirk & Co. had left that firm and MacVeagh & Co. secured his services and proceeded to make all the kinds and brands of soap which he had been making for his former firm. There was a good hired woman working for us who couldn't read English, but knew all the wrappers on the Kirk soap; and she insisted she couldn't create a lather on wash day. She couldn't wash clothes at all with the MacVeagh soap. But when I took the MacVeagh soap out and put in Kirk wrappers she declared it perfect; and when I took the Kirk soap and put it in MacVeagh wrappers the poor woman again insisted she couldn't lather with it.

I say to the people, buy all things that you possibly can which are produced here at home. No section of the inter-mountain country has been hit so hard financially as ours—Utah and southern Idaho—because of the tremendous slump in the prices of the products of the soil and because of the great fall in live stock values. I was given a place of honor as state chairman and I esteemed the privilege of calling upon the people to subscribe for Liberty bonds. I went to California with Mr. Farnsworth, chairman of our state defense committee, and other loyal, patriotic, men, to discuss ways and means in connection with raising money for our government and as chairman of the Liberty Loan committee for Utah. I said to Mr. Lynch, then governor of the Federal Reserve Bank: "I pledge you the absolute loyalty of the people of Utah. I promise to put over any requirement, no matter how much it is, that is placed on the people of Utah, on one condition, and that is that you will give us a federal reserve branch in Salt Lake City. We haven't got the resources, we haven't the war activities, we haven't the money. But we have the

loyalty, and if you will bring the bank there, we will borrow the money and we will do our share. The Bank organized a bank and they expected that five or six clerks, ten at the most, were all they would need for some time; and it was a little less than five months, as I remember it, when we were owing that branch bank, because of financial distress, between forty and fifty millions of dollars. We did our duty. Then since the slump came, inasmuch as it was all borrowed money, it is wearing the life out of us to pay the interest. I have conversed with men from San Francisco and they acknowledge that this inter-mountain country has been hit hardest because of difficulty in getting our products to market. Our distance from market creates a discrimination—not that I am blaming this all upon the freight rates, which are costing us heavily, being in some cases almost prohibitive. But if we have to suffer in having to pay so much to get our goods to far-away markets, if we are suffering more than most other sections in this respect, all the more reason to avail ourselves of the great relief and remedy that will come from our purchasing and using every single solitary article that can be made at home. Now, I am not getting any commission for talking home manufactured goods; but I feel that it is clearly for the people's financial benefit that they should support home-made goods to the fullest possible extent.

CO-OPERATION ADVISED

I have been much delighted with the splendid work that President Alonzo A. Hinckley is doing in trying to arrange for a co-operation so that our alfalfa, which is quarantined and cannot be shipped away, can be utilized by the people who have livestock to feed. I would rejoice if we could mature our livestock, quit killing the lambs and the breeding cattle, and arrange to feed our stock here at home. I commend all the co-operative work in this direction that is going on, and hope that the farmer and the stockraiser can get together and use up all the hay and other products of the soil for the feeding of our own stock instead of carrying these products over for another year. As an illustration of the imposition in being obliged to pay so much for mutton, I ordered a couple of muttonchops—80 cents—during my recent trip east; and while I haven't such a fearfully large mouth, I honestly believe I could have taken one of them entire in just one bite, if I had cut the meat off the bone—two bites—forty cents a bite. On other occasions, I ordered and paid for chops which I am sure I could have got in my mouth without the least trouble in the world, in two bites to a chop—twenty cents a bite. Now, when you think of the stock-raiser having to sell his ewe lambs and getting about five cents a pound, it will be evident that the time has come when we need a little co-operation between the man who is running the restaurant, the man who is running the meat shop, the man who has hay and grain, and the man who has got mutton for sale. Perhaps

some of us then could raise enough money so that instead of getting two bites for eighty cents, we might get three chops for a meal instead of two and get them for thirty or forty cents.

CHARITY ENJOINED

We want to try to get back to first principles, and to co-operate to carry out that second great commandment. The first is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. Let us be charitable in these hard times. Let us not oppress our brothers who may be owing us a little, if we can possibly avoid it. Let us be hopeful and cheerful and happy. Why, we are in a magnificent condition in comparison with the time when the crickets were destroying the crops of our fathers and mothers. We are in a magnificent condition in comparison with the early days when people went around bare-footed, when they had one suit of clothes, when they had one pound of butter in a whole year, as some of us did in our houses. Let us study economy, let us be kind and charitable, and above all, let us serve God with full purpose of heart, be honest in our titles and offerings, liberal in doing these things with our means that shall be for the benefit and uplift of God's kingdom. May the Lord bless us and pour out his Spirit abundantly upon us during this conference is my prayer, and I ask it in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

Since our last conference new stake presidents have been appointed as follows:

President Thomas L. Allen, Summit stake.
President Wallace Calder, Uintah stake.
President John V. Bluth, North Weber stake.

New wards have been organized as follows:

Logan Twelfth ward, Logan stake.
Fairview North ward, North Sanpete stake.
Escalante South ward, Garfield stake.
Topence ward, Idaho stake.

There have been new independent branches organized:

Boulder branch, Garfield stake.
Standardville branch, Carbon stake.
Kenilworth branch, Carbon stake.
Rains branch, Carbon stake.
Soldier Summit branch, Utah stake.
Groyont branch, Teton stake.
Jackson branch, Teton stake.

Wilson branch, Teton stake.

Ophir branch, Tooele stake.

Mackay branch, Lost River stake.

We have to announce the death of President Orville L. Thompson, president of the Millard stake of Zion, a man of devotion as a president of the stake, an honorable, upright member of many sessions of the legislature, a splendid father, husband and Latter-day Saint. We extend to his wife and family the sympathy of all of the people here assembled.

Bishops who have died:

Bishop Clyde A. Hammond, Moab ward, San Juan stake.

Bishop Isaac C. McFarlane, St. George East, St. George stake.

Bishop Frederick W. Passey, Lanark ward, Bear Lake stake.

Bishop Robert Siddoway, Rockport ward, Summit stake.

Bishop Henry K. Thatcher, Thatcher Second ward, Bannock stake; also was Bannock Stake Clerk.

Mission presidents released:

George Albert Smith, European mission.

Nicholas G. Smith, South African mission.

Theodore Tobiason, Swedish mission.

Mission presidents appointed:

Orson F. Whitney, European mission.

J. Wyley Sessions, South African mission.

Isaac P. Thunell, Swedish mission.

PRESIDENT CHARLES W. PENROSE

I cannot express fully my gratitude to God and my brethren for the opportunity I have of being present on this great occasion. The Lord knows my heart and he knows my desires and intents, and he has abundantly blessed me, and I acknowledge his hand this morning in my presence in this congregation. During part of the time that has elapsed since our April Conference in this building, I have passed through a time of severe bodily affliction, something to which I haven't been very much accustomed during my eventful life, but I suffered very severely, and it seemed to me that I was approaching very closely to the gates that we sing about sometimes. President Grant came to me at my bedroom one morning and told me that I had to get up out of that bed and go down to the coast and spend a month there. Well, I almost laughed in his face at the idea, but he said I could go and he would see to my transportation all right, I need not worry about that, and to cut the story short I found it advisable for me to carry out good counsel. I made the effort and succeeded. I did as he requested me and stayed as long as I thought I ought to stay there, having been encouraged by him and President Ivins so to do, and returned when I thought the time had properly arrived for me to come home, and here I am this morning, revived

in spirit as well as in body, and filled with gratitude and thanksgiving to God and my brethren and sisters who prayed for me.

FAITH THE BEGINNING OF OUR RELIGION.

I know that I had the faith and prayers of a great many of my friends and I thank them for the exercise of their faith, that faith which I believe and hope will abide always, as we have heard in the song. That is the beginning of our religion, faith, real faith in the true and living God. Faith in a false god does not amount to much. Still it is better to believe in some kind of a god or supreme being, to whom we feel we owe allegiance, than to have no faith at all. But true faith, living faith, which brings forth works, in the right God, the only living and true God, our Eternal Father, is a great thing, and it is the gift of God that is given to all his children in their very nature and being as his sons and daughters. That is the beginning of the religion that is called "Mormonism." "We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." That is the first article of our belief as expressed by the Prophet Joseph in the reasons that he gave for the faith of the Latter-day Saints, and which we hold today and repeat in our Sunday Schools and in many of our gatherings.

What a blessed thing it is to have real faith and confidence in that Being who is the Author of our lives, from whom we received our organized spiritual existence. The elements as he has told us, are eternal. The elements of our bodies, as well as of our spirits, have no beginning. They always were, they always will be. It is a great consolation to know that fact, a fact that we are not beings of a moment, as it were, but we are eternal in our nature, that we are of eternal existence from an eternal parentage, and that we can approach our Father, and that our spirits can reach out to him and have communion with him, that we can realize our relationship to him, and his to us, and know that he is mindful of us as his offspring. For the spirit of man is the offspring of God. It is through the exercise of faith in my behalf by my friends, and my own faith, that I recovered from my sickness, and I was benefited greatly by the breezes of the ocean down by the beach near Los Angeles. The real revivification that has come to me has been by the spiritual life, the spirit that proceeds from our Father throughout the immensity of space, which, as he has told us, gives life to all things that have life, which is light also, as well as life, which is the Spirit of Christ in which we are told, he is in the sun and the moon and the stars and in the earth on which we stand, and by which God has told us he made the worlds through and by his Son, "and the inhabitants thereof are begotten sons and daughters unto God."

The living faith that we have in that Being is our supporter under every circumstance. In the darkest hours we have spent in our mortal lives, or as a community, in the tribulations and trials through which the Church has passed, we could approach to him, the Author of our being, our Father, and feel, as Jesus of Naz-

areth did when he was in the flesh, that he is our Father and that we can come to him and he will lean to us. The Lord says: "Seek unto me saith the Lord, and I will draw near unto you." That is a great truth that the Latter-day Saints, I think, understand pretty well, or they are coming to understand. It is a reality and should be impressed upon our offspring, our children, our little children. Mothers and fathers should have this fact impressed upon them, that "while they have fathers of the flesh," as the Apostle Paul puts it, "and we gave them reverence, how much rather should we have reverence for him who is the Father of spirits and live." Teach your children real faith in a real God, a person, a being who exists and who understands all our feelings and our emotions, having passed through the experiences that we are now passing through and who is the very embodiment of everything that is right and true and good throughout the whole universe, all that is pure, all that is enlightening, all that is intelligent, all that is sympathetic, all that there is in life, and faith and truth are embodied in him, and he is the expression of these eternal verities to us. What a blessing it is today that we have that faith, that has been sung about here, which shall abide always.

Now these three, Paul taught, "faith, hope and charity shall abide." Faith must abide in our hearts under every circumstance in which we operate, individually and as members of the Church of Jesus Christ of Latter-day Saints. And it is by that faith that the elders whom we have been hearing about go out into the mission world to proclaim the truth, to bear witness of the fatherhood of God and the brotherhood of man, and to bear testimony that our Father has spoken in these last days, as he spoke many times anciently, and that he, who is the Father of Jesus Christ and who spake through him in the meridian of time, spake to and through the Prophet Joseph Smith in these last days and that his Son has been teaching, through that prophet and his successors, right along down, from the time when the boy Joseph offered that glorious prayer of faith in the Grove. He is our Father and Jesus Christ is his spokesman. All that has been revealed to the children of men from time to time has been done through that agency, that sonship, the voice of God to the Prophet Joseph, "This is my beloved Son, hear him," has been the policy of our Father from the beginning of the organization of this Church. It was through his Son and by his Son, that this earth was framed. It is through him and by him that all the revelations God has given to mankind, have come to the human family, and he is today at the head of this Church, representing the Father, and he can speak for the Father, and the Holy Ghost can speak for both, and bear witness of the truth in the hearts of the children of men.

MISSIONARY WORK AND MEANS.

One matter that President Grant has touched upon this morning is this work of our boys, and mothers and fathers, younger men and

older men, who go out into the world without money and without price, so far as payment is concerned, spending their own money or their parents' money, and sometimes, I am afraid, spending it a little too lavishly. Boys that go out into the mission field ought not to go with the feeling that they have at their command large sums of money. There is no need for it. It is true that it costs a good deal more now to pay the expenses of a missionary abroad than it used to do in former times. In my early labors, in fact nearly all that I have done in foreign lands as a missionary, was done under the old law of no purse and no scrip. When I went out first as a boy I took nothing with me but the clothes I had on, except a bundle of tracts and a pair of pants and a shirt to use in baptizing. I had faith I could bring people into the Church, and I wanted something I could put on to baptize them in. I had use for those things and I did the work just as I have said. Indeed, all my ministry among the people of the world was literally "without purse or scrip." Now I do not say that this should be done now. I believe that as circumstances change, the Lord changes his commandments, to correspond therewith. As Jesus taught, a great many of you who went out in the world took "neither brass nor gold nor silver in your purses, nor scrip for your journey, nor two coats, "for the laborer is worthy of his hire," but afterwards he said: "When I sent you out without purse or scrip, did you lack anything? And they said, Nay, Lord," but now he said, "He that has no purse let him get one and he that hath no sword let him buy one." Circumstances had changed and so the word was changed. He didn't change, but the circumstances being changed the word of the Lord was different. So in these times conditions have changed very much from those times.

We find it necessary to have the boys go out two and two. Sometimes one of them is a poor boy comparatively, has no money, or very little, and the other has plenty. It is a rather difficult condition for the poor boy, but they have to lodge together and divide expenses, and this should be regulated by prudence, by economy, by wisdom, and the parents should see to it that their boys are not given too much money and that the others who are more poorly supplied are assisted so that they don't have too little money; but, generally speaking, I think our missionaries, in these latter days, are in many respects too well favored with money to spend. They are not sent out for the purpose of indulging in seeing the sights of the world, of going to motion picture shows, theatres, and other places of amusement, although occasionally something of that kind is all right, but that is not the object. What they are sent out for is to carry with them that abiding faith in God, and preach it to the people, that he is the same yesterday, today and forever, that he can be approached, that he has laws and commandments and ordinances which he requires people who desire to come to him, to attend to in the right way, and under proper authority. They go out for that purpose, and that should be their object, and be their main object. After they have been in the field for awhile, it gets to be so, even if it is not so in the

beginning, some of our boys, who have done things that are wrong, who have not kept themselves as straight as they should be as the offspring of Latter-day Saints, after they have been in the mission field for a little while, begin to get their hearts softened, and in humility and faith in God they go and confess their wrong-doings to their presiding officers. When they can be forgiven, through full repentance and change of life, that blessing is extended to them. When they are still hardened in their hearts and prone to do wrong they have to be sent home, of course.

THE SPIRIT, NOT THE FLESH, SHOULD GOVERN.

Now, they should be taught from their childhood to preserve the purity of their lives and bodies, to act with purity of conduct always, and especially in their association with the other sex. This should be in the minds of our parents and they should instil it into the minds of their boys and girls. God is a being of purity, he is sacred and holy, and sacred and holy be his Name, and sacred and holy should we, his servants, be in all our conduct while we dwell upon the earth in the flesh, and we should learn the great lesson of the spirit governing the flesh instead of permitting the flesh to govern the spirit. These are simple truths that should be impressed upon the minds of our little children that they may grow up in that spirit and in that supreme faith in God which is at the foundation of our religion.

FAITH AND PURITY TO BE TAUGHT IN THE HOME.

This should be taught in the household, or privately, by the mothers to their girls, and the fathers to their boys, and they should grow up in that atmosphere. Let us see to that, my brethren and sisters, so that in our homes that faith shall prevail, faith in God, real true faith, coming from the soul, from the heart, in God our Eternal Father, and impress that upon our children, and they will grow up in the favor of the Lord and be ready to serve in his great latter-day work, and there is no work like it in the world. The privilege of a man holding the Holy Priesthood, of being an elder in the Church of Christ, ordained to preach the gospel, to administer baptism for the remission of sins, to lay his hands upon the baptized believer and say, "receive the Holy Ghost," that is a wonderful thing, but it is bestowed upon our missionary boys and if they grow up in the fear of the Lord, in full faith in him, wherever they go they will carry a power with them in the world that is not possessed by other men. We want it at home right here where we live. Every boy and every girl born to the Latter-day Saints should grow up in that spirit of purity.

Let us see to it, my brethren and sisters, that we carry this out, every ordinance and every counsel that comes from the mouth of God for our guidance and direction. This is what we should do. "Man," said Jesus Christ, "should not live by bread alone, but by every word that proceedeth from the mouth of God." That is the

celestial law. When we do that we are living the celestial law and we shall gain celestial glory if we continue to abide in it, for by abiding in these things we sanctify our nature, we make our bodies and our spirits serve God, and come in subjection to his law and his influence and Spirit, which proceed from him, and our bodies become so sanctified that they are capable of being quickened in the resurrection by a celestial glory, and if we do not live in accordance with such law we cannot gain a celestial glory. That should be in our minds, and we should teach it to our children.

OUR DUTY TO LOVE GOD AND SERVE HIM IN THE NAME OF JESUS CHRIST.

Now, there is a law, as our President declared to us, that we shall love God with all our heart, and might, and mind, and strength. God told that to the people anciently. It is also in the Doctrine and Covenants. It was told to the first settlers in Zion: "The land of Zion" which is to be consecrated to be inhabited by the Saints where the great temple of God shall be reared, upon which "the glory of God shall rest." The Lord told the people there in the very beginning of their settlement to love him "with all their heart and soul and mind and strength; and, said he, "in the name of Jesus Christ shalt thou serve him." Don't forget that, my brethren. We serve God in the name of Jesus Christ. That is his full name. That is his name which was given anciently. You can read it in the Pearl of Great Price. That is the name given in the latter days. It is in nearly every revelation in the Doctrine and Covenants: "Listen to the voice of Jesus Christ;" we are to love God with all our hearts and serve him in the name of Jesus Christ. The ordinances we perform, all the prayers we offer, all that we do as servants of God in this Church, should be done in the name of Jesus Christ, for it is his Church, and he stands really at its head. Then we are told that we should love our neighbors, also, as ourselves. What a good thing it would be for Latter-day Saints, if we all carried out that law, would it not?

FINANCE CIRCULATION—PAY WHAT THOU OWEST.

This morning, when President Grant was illustrating so beautifully the circulation of the blood in the body of man, and the circulation in finance which he also touched upon, the thought I had in my mind was this: yes, if that blood is good, but it would not be much good if it wasn't circulating. If it remained there—sometimes a clot of blood comes into a part of the body and it brings about death instead of life, because it impedes the circulation. I was wondering if there wasn't a good deal of money owned by our people tucked away somewhere "against a rainy day." You know this is a threatening time, and we are very much perplexed, the banks are tied up, so to speak—they have money no doubt locked up somewhere, I think so, but that is their business. If we have, and we are owing anything to anybody; pay what thou owest, I believe it is a good injunction to the Latter-day Saints today, and if all people who

owe money to any of their brethren, or to people that are not their brethren, or of their brethren, still unpaid, to pull that money out of that old stocking and out of that box locked up in a bank, and pay your debts. I believe it would make a great change financially among our people. There are many people in debt to their neighbors and they don't love their neighbors as they ought to love them. Take out that money and put it into circulation, and then it will accomplish much of what President Grant was referring to in that little story about Brother Farrell. I have heard him tell that before and it is very striking. It is circulation of the blood that feeds the body. It is circulation of money that feeds the body of finance, and we cannot get along as a community and be as great, wealthy, and strong as we would be if we would circulate what we have.

THE PRIESTHOOD ENTITLED TO INSPIRATION.

We have met here, my brethren and sisters, to worship God, the true and living God, and I feel that he will accept our offering. I feel that he is here by the presence of his Holy Spirit, that he is here in the presence of these good men who have been laboring in the various stakes of Zion and the wards of the bishoprics, and in the mission fields. In their personality, there is the spirit and power of God and authority in the holy Priesthood to minister in the name of the Lord. What a great influential body there is here today in this congregation! I realize it, I feel it. I believe in it with all my heart, and I know that this power that God has revealed in the latter days and which is sent down out of heaven upon the earth for the salvation of mankind is a reality, and we, all of us, can have it to the extent of the authority to which we are ordained. Every man ordained to any office in this Priesthood is entitled to the spirit and power of that office, and he can have it if he will live in accordance with that which it teaches, if he will live in accordance with the inspiration that it brings, for the Spirit of God whispers to the soul of man, and he can know the "still small voice." It doesn't come always in great manifestations.

REMEMBER THE LORD BOTH IN JOY AND SORROW.

I am pleased when people have definite manifestations, no matter how material they seem to be. I believe there is a good deal of thinking on these things in the world, and sometimes in the Church. Imagination goes a great way, sometimes, but there is a link between every man ordained to the Priesthood and his God, and that link ought not to be sundered, it ought not to be weakened. We should live in harmony, in union, in communion, with him who is our living Head, and he will not forsake us either in days of trouble or pain or sickness or anything else. By the way, we ought not to leave our prayers and our devotions to the time of trouble and of sickness and difficulty, but go to the Lord when we are happy, when our souls are full of joy and gladness, for he loves a cheerful countenance. He does not like very loud, noisy laughter—he says that is sin, but he likes to

see a "cheerful countenance," when people come to worship him in the beauty of holiness, with a smile upon their faces and gladness in their hearts. Let us not forget the Lord when we are glad, when we are happy, and go to him and with all our hearts thank and praise his holy name for the mercies we enjoy, for we are a blessed people.

WE ARE WONDERFULLY BLESSED AS A PEOPLE.

Separate and apart from all these blessings that pertain to the affairs of the holy Priesthood and to the congregations of the Saints when they meet to partake of the sacrament and to worship God, as a community, we are blessed wonderfully when we come to compare our conditions to that condition which we had in the days referred to by President Grant. I couldn't help thinking, this morning, about a little thing that occurred in the ward that I belonged to once. I shan't tell where it was. And that was in those days of scarcity; when we wanted to have a dance. The boys usually contributed some tallow candles to be placed on the ward house walls for lights. One evening some of the girls took the notion that they ought to be up with "outside" customs which required waxed floors. So they used some of the candles and "waxed" the floor with tallow, and you can guess what was the condition some of the girls were in when they slipped down on the floor with their nice best dresses on. But this illustrates the kind of straits to which we were put at that time, and those early days are right before my mind, and I can contrast them with the conditions which surround us at present. Here we are blessed of the Lord financially, temporally; we have better homes, we have better clothes—I don't say that they are better than the home-made, mind you; I endorse what Brother Grant has said about home manufacture—and we are blessed very abundantly, and should be filled with gratitude for these blessings, these good things we have. The Saints are able to come up here from distant parts now with ease and comfort. In old times when I left home to come here a long distance, I came with an ox-team or sometimes on "Shanks' pony," and I rejoiced when I got here. But today our people are blessed with means of transportation which are so far ahead of the old ways that we should be filled with thanksgiving. Let us praise the Lord in our hearts and in our works, for that is the way to praise him. Our faith should be exhibited in our works. What there is to do in our accepted fields of labor at home or abroad should be done with all our minds and might and strength. "What thy hand doeth today," said the old preacher "do it with thy might." Yes, put your soul into your work, whatever it is, brethren and sisters, members of auxiliary societies as well as members of the different quorums of the holy Priesthood, and be willing and obedient, because it is the willing as well as obedient that are to get the fruits of the land.

DETERMINE TO SERVE GOD AND KEEP HIS COMMANDMENTS.

Now let us who are here together this morning make up our minds when we go back to our fields of labor, or respective abodes, to

feel that we will serve our Father, that we will keep his commandments, that we will walk in his ways, that we will unite with our brethren, that we will forgive our friends of their trespasses as we hope to be forgiven of ours, and that we will love the Lord and devote ourselves with all our might, mind and strength, and all the powers that we have and the means that come into our hands, to the building up of this Latter-day kingdom. It is the greatest thing on earth, brethren and sisters. It is the grandest thing that ever has graced this globe, and it will abide and continue, and will not perish or fall away, neither will it be trampled under foot, neither will it be overcome by the evil power. It will abide and continue to grow and increase and spread forth and some of us will live to see it, and if we don't live in the flesh, we will live out of the flesh, and we will learn about it.

CROWNED WITH GLORY, IMMORTALITY, AND ETERNAL LIVES.

President Grant spoke this morning about some of our good, faithful brethren passing away. They are not lost to this Church. They have gone where they ought to be. They will labor there as well as they labored here, in a different capacity perhaps, but they will labor for this same great cause and all the good men who depart from us and go behind the veil are engaged and organized, and are in the Latter-day work, and they will add to our strength, if we will live so that they can come nigh unto us, and the angels of God will be round about us, and our Father will administer unto us, and the power of his Spirit will increase in our souls, if we continue in well-doing to labor with all our mind, to build up this great kingdom on the earth. Christ is and will be at its head. He will be King of kings and Lord of lords, and every man who has labored with him and for him in this holy ministry will be crowned with glory and immortality and "eternal lives." That means more than life, more than mere existence, it means perpetual increase of posterity, worlds without end, and these blessings shall be ours if we will prove faithful to that which we have received of the Lord, and this is what we are for in the Church, every one of us, that is our duty, that is what we are on the earth for, to build up this Latter-day kingdom, to lead the inhabitants of the earth up to God, to bring them nearer to him so that they will be obedient in their hearts and be willing to obey his commandments and walk in his ways and be prepared for the glorious future that lies before them.

BLESSINGS AND COUNSEL FOR THE LABORING AUTHORITIES.

God bless you my brethren who are laboring in this great cause, presidents of stakes and counselors, bishops and counselors, teachers who visit among the people, carry with you a good spirit of comfort and peace, and joy, into the hearts of the Saints. Encourage all good things, encourage all people in well doing. Do not be too severe in censure but when it is necessary let it come from the proper source, from the proper authority, and when things are not moving

right, go to the proper authority. Don't jump over the heads of your bishops to presidents of stakes with little matters which ought not to come up to the presidency, but talk to the brethren where you are, and give them a chance to exercise their wisdom and judgment and discretion and the power of their priesthood, and let us labor together in union and concord and love, forgiving one another of our faults, overlooking what we can properly overlook, not being too severe, against the weak and faulty but act so that we will not practice nor encourage evil but act so as to make the Saints feel that we ourselves are devoted to the Lord, our eternal Father, as his sons and daughters, and that we are pledged to his service as long as we live on the earth in the flesh and then forever and ever. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

My brethren and sisters, I am very grateful for the privilege afforded me of bearing my testimony on this occasion. As President Grant was talking, I couldn't help but think of the words of one of our hymns: "We are not ashamed to own our Lord, and worship him on earth. We love to learn his holy word, and know what souls are worth."

I am very happy in having the privilege of laboring in the ministry and of declaring the gospel of repentance to the people of the world. I am very happy that we have no compromise to make with them; that we are not ashamed of the message that we have to deliver to the people of the earth, that we really believe, with all our heart and soul, in the divine mission of Jesus Christ, that we have an abiding faith in him and in his ministry; that he was in reality the Son of God, the Redeemer of the world, and that by and through him salvation and redemption shall come to all of God's children who are upon the earth. We are told in the scriptures that he that is ashamed of the Master, the Master would be ashamed of him. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

And I rejoice, my brethren and sisters, that we are not ashamed of our God and of Jesus Christ, the Redeemer of the world. I believe that the greatest mission the Latter-day Saints have is to proclaim that truth to the children of men here upon the earth.

In the Western States mission we have been very fortunate this year in reaching a great many people who are interested in our message. They have listened to the testimony of the elders of Israel. The elders have taught unto them the plan of salvation. Hundreds have embraced the gospel. Many more than in years previous. We are happy in our work. We are glad to be engaged in its labor.

I am glad that President Grant has referred to the fact that many of our young men who are laboring in the mission fields have been encouraged by people at home to believe that eighteen months, or thereabouts, constituted a full mission. Their friends at home have written and said that it was about time they returned. Some of the elders have reported to me that their friends have advised that, others having returned in so short a period, they too should return to their homes, and I am glad that President Grant has called this to the attention of the Latter-day Saints. Many of our young men are better prepared to preach at the expiration of eighteen months and do a great deal more good than they could prior to this time, and the last few months of their mission is of more worth to the cause than perhaps the first year of their experience. I rejoice that this word has gone forth to the Latter-day Saints, that our boys should remain in the service of the Master at least two years and from that to thirty months or three years, as the case may be. I was very happy to hear one of the presidents of the stakes say yesterday that a certain individual had come to him and asked that his son might be released, and wanted him to write a letter to that effect, and he said: "If you want the letter written, you would better write it yourself." If they would make a little extra effort the boy could remain and fill his mission. Our forces are very much depleted, my brethren and sisters. Many a young man has returned home, when I have felt in my heart that it was not a good thing for the young man, it was not a good thing for the cause; and with a little extra effort released missionaries could have remained and accomplished their labors and brought souls to a knowledge of the truth.

I pray that the blessings of our Father may attend the Latter-day Saints, that they may have power to keep the commandments of God, and those who have sons and daughters laboring in the mission field, that the way may be opened and means provided that they can keep them there until they have accomplished a full and complete mission.

May God help us to keep his commandments, all our days, I pray, in the name of Jesus Christ. Amen.

Choir and congregation sang, "High on the mountain top," and the closing prayer was offered by Elder Albert Olsen, Second Counselor in the Presidency of the Bighorn stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant stated to the large assembly that the choir and congregation would sing the hymn, "O ye mountains high."

This was done with spirit, and the opening prayer was offered by Elder Taylor Nelson, President of Oneida stake of Zion.

The choir and congregation sang the hymn, "Guide us, O thou great Jehovah."

PRESIDENT ANTHONY W. IVINS

I shall read, my brethren and sisters, from the seventeenth chapter of Isaiah, the twelfth verse:

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters.

The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

THE STORY OF THE IMPERIAL VALLEY.

It was not until recent years that men realized that there existed, in the extreme south-eastern part of California, and extending across the border line south into Mexico, a valley which, by the application of the intelligence of man, could be converted into a veritable empire, where before had existed only a desert waste. For ages it had lain there, a sun baked, unproductive land, avoided by the traveler, dreaded as a place where death from thirst awaited the unfortunate who might be caught in its toils.

The great Colorado river flowed past it, but its life-giving current had never been diverted that the thirsty land might drink and live.

Experienced engineers were called in for consultation, a great irrigation system was planned and finally developed, with the result that the Imperial Valley became one of the most productive in all our land, providing homes for many people.

Then, one day, word was flashed to the people of the valley which threw them into a condition of consternation and confusion. The head gates which controlled the waters of the great river had given way, at the point of diversion, and a mighty flood was pouring into the basin of the extinct Salton Sea. This basin once filled, the flood would sweep on, and the Imperial Valley would become, what in the remote past it had been, the bottom of a sea.

What was to be done to avert this disaster? The people did not abandon their homes and flee in confusion and terror, but with united front set themselves to the task of checking the on-rushing flood, and confining the raging waters to their proper channel. The Government, when appealed to, cheerfully responded, the railroads extended every aid in the effort put forth, again the engineers were called in, and as a result of the effort of these com-

bined forces the flood was staid, the development of the valley continued, and the people, whose very existence had been threatened, remained in undisputed possession of their homes. It was from this incident that Harold Bell Wright obtained the material for his very interesting story, *"The Winning of Barbara Worth."*

ITS APPLICATION.

I have related this story because it appears to be applicable to the remarks which I desire, with the help of the Lord, to make. One hundred years ago the world was a barren waste so far as correct knowledge of God was concerned. His personality, his attributes, his purposes and hand-dealings with the children of men, both as they apply to the past, the present and the future, were misunderstood. The river of understanding had always flowed by, but no one appeared to realize that the thirsty earth was perishing for want of the life-giving influence of its current, until through the wisdom of an inspired engineer the waters of the river were diverted, and by the life-giving influence which flows from God, through the channel of his Priesthood, the desert waste began again to produce, and for nearly a century the Lord of the Vineyard has garnered much good fruit, and the people of the valley have dwelt in security and peace.

HAVE THE PEOPLE BECOME CARELESS IN THEIR FANCIED SECURITY?

In the meantime other streams have found their way into the channel of the river, streams coming from the summits of the storm swept peaks above, bearing in their current silt, and boulders, and up-rooted trees, which have converted the once quietly flowing current into a turbulent torrent, which is beating against the diversion dam with well nigh resistless fury. Have the people of the valley become careless and indifferent in their fancied security? Do they appreciate the fact that even cement will gradually wear away, and must be replaced? Do they realize that the abutments of the diversion dam are trembling under the pressure of the flood, and that if they once give way this great, turbulent river of humanity will rush in and engulf them? Let us see.

Since my earliest recollection I have heard the men who have been chosen to direct the affairs of the Church and give counsel to its members testify that these valleys of the mountains, to which the Lord brought the people under the leadership of his servant and prophet, Brigham Young, was a choice land. A land which had been held in reserve, that an ensign might be raised here to which modern Israel would be gathered. That it was our heritage and should never be permitted to pass from our hands into the possession of strangers. That we should be, as far as possible, an independent, self-supporting people, and above all else

that we should keep ourselves clean and unspotted from the sins of the world, and free from the bondage of debt.

A WARNING VOICE.

I well remember a time when, in the county of the state where I was, for a number of years, assessor and collector, there was not a home or farm on which there was a mortgage, nor a dollar of bonded indebtedness. At the October conference, ten years ago, speaking from this pulpit, President Joseph F. Smith said:

"If there is anyone here who is in debt, I would advise that when he goes home, and when I go home, too, we will begin with a determination that we will pay our debts, and meet all of our obligations just as quickly as the Lord will enable us to do it. If there is anyone here who is intending to go into debt for speculation I would advise him to hesitate, pray over it, carefully consider it before he obligates himself by borrowing money, and going into debt. In other words keep out of debt. That means me as well as everyone else."

THE BURDEN OF THE GREAT WAR.

I know of no way by which proper conclusions may be reached except by comparison. Let us see what our condition today as it applies to this question is, as compared with ten years ago.

We have only recently, as you know, emerged from a great world war, tremendously expensive, more so than any other war has been, a war, the direct cost of which amounts, according to the most conservative figures at my disposal, to two hundred billions of dollars, an amount almost beyond the conception of the human mind. There should be added to this, for material damage wrought, and for the loss in productive power of nine millions of men who have been killed and wounded, so that they are permanently disqualified for useful labor, another fifty billions of dollars at the least, so that the war has cost the world at least two hundred and fifty billions of dollars.

This burden, of course, does not fall directly upon us. Still we are obliged to share it. We cannot deny the fact that whatever obligation has come to the world, as a result of the war, we are more or less affected by it. Our own national debt amounts to twenty-four billions of dollars, an amount, though small by comparison, is still beyond our ordinary comprehension. The interest on this amount is about one billion of dollars. Of this debt, we, as citizens of the United States, must bear our proportionate part.

OUR LOCAL FINANCIAL CONDITION.

Of more direct interest to us, because we alone are responsible for it, is the fact that our state, county and municipal indebtedness, including corporation bonds, realty mortgages, bank loans and dis-

counts, as near as I have been able to obtain them, and I think the figures are under rather than above the facts, amount to more than one hundred and seventy-three million seven hundred and twenty-one thousand dollars. This amount the people of the state must pay. Calculating the interest at seven per cent, which I regard as conservative, they must pay twelve million, one hundred and forty thousand dollars every year in interest, and besides that we know that the debt itself must be ultimately redeemed.

THE WARNING VOICE UNHEEDED.

The value of Utah farm lands and improvements, as reported by the United States Census Bureau for 1920, is eighty-four million five hundred seventy-eight thousand one hundred and ninety dollars. That is valuing these farms at four times as much as they were valued at ten years ago, at the time the conference to which I have referred was held. These farms are mortgaged today for twenty-four million, three hundred thirty-four thousand, six hundred thirty-six dollars, according to government reports which have been furnished me from Washington. Ten years ago these same farms were mortgaged for four million, five hundred sixty-four thousand, one hundred seventy-five dollars.

Now if it is true that our farms have increased in value four hundred per cent during the past ten years, the condition is not so alarming, but if it is a fact that the value of our farms has depreciated in proportion as other securities have during the past three years, they are mortgaged for far more than their real value.

It appears, then, that the voice of the servant of the Lord fell upon deaf ears, so far as the people at large are concerned. There were some, it is true, who saw the coming of the flood and prepared to meet it.

The Lord has said that preceding the coming of the Son of man, in the dispensation in which we live, conditions would be as they were in the days of Noah. He warned the people of coming disaster, pleaded with them to enter into the ark with him, and be saved, but they laughed him to scorn, and refused to prepare, by repentance from their wickedness, for the deluge which he declared would come.

WHERE THE BONDAGE OF DEBT FALLS.

I know of no other factor which has had such potent influence, in the dissolution of nations which have flourished and passed away, as has the bondage of debt. When nations become debtors the only means of providing revenue with which to meet their obligations is by taxation. This burden falls heaviest upon the masses, the common people, who are the producers of the indispensable necessities of life.

The men who till the soil, who tend the flocks and herds, who

dig from the earth the treasures which are hidden there, the men who take the raw materials which are provided by nature and convert them into the things which man requires for his convenience and comfort, who are real producers, they are the people who do the world's work, fight the world's battles, and pay the world's taxes.

I know there are those who will not agree with me in this statement, and I shall not discuss it with them at this time, only to say that I have given the subject as careful study as I am capable of doing, and have concluded that commerce, the professions, and the great industrial systems of our country find means by which the burden of taxation may be shifted until in the last analysis it falls heaviest on the classes to which I have referred.

AVOID MORTGAGING THE HOME.

My remarks are directed more particularly to my brethren who are engaged in agricultural pursuits. Israel has always been an agricultural and pastoral people. We are told that about fifty millions of dollars of our securities are now in the possession of the Federal Reserve Bank. The past we cannot well remedy, but we can, so far as the future is concerned, profit by its experiences. I feel that every mother of a family is entitled to a home, to shelter her and her children, upon which there is no mortgage, and I plead with my brethren to keep mortgages from their farms and homes so far as it is possible.

WHAT CAUSED THE DISRUPTION OF THE KINGDOM OF ISRAEL?

It was the burden of debt, and excessive taxation which accompanies it that caused the disruption of the great kingdom of Israel. At the death of Solomon, during whose reign Israel rose to the zenith of her power and glory, his son Rehoboam succeeded to the throne of David. And the people came up and said to him, Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and the heavy yoke which he put upon us lighter, and we will serve thee. The old men of the kingdom, men of experience, who were in sympathy with the people who made the petition, advised the young king to accede to this demand, but the young men, the companions of his youth, said, No; these old men are too conservative, they are not progressive, the glory and prestige of our court must be maintained, regardless of cost, these people are the subjects of the king; if they persist, we will go against them with our organized forces, and will subject them to the discipline of the state.

The result was that when the people returned for an answer to their appeal the king said: Whereas, my father placed heavy burdens upon you, I will make them heavier; if he made your yoke heavy I will add to your yoke, my little finger shall be thicker than my father's loin.

It was the fatal word which ruined the kingdom, for the people with one voice cried out, To your tents, O Israel, now look to thine own house, David. From that moment the decadence of Israel began.

ENSLAVEMENT OF THE PEOPLE CAUSED BY THE BONDAGE OF DEBT

I know of no better example of the inevitable consequence which follows the bondage of debt, than that recorded in Genesis, and it is the first example, so far as I am aware, where monopoly of the necessities of life resulted in the enslavement of the people.

AN EXAMPLE FROM THE SCRIPTURES.

There had been seven years of bounteous harvest in Egypt, during which time the people had done, as they always do, as we have done, in time of plenty, lived extravagantly, believing that prosperity would continue, and had neglected to make provision for changed conditions which were to come. There were far seeing men, as there always are, who were ready to take advantage of the knowledge which they possessed, and become the creditors of the people. Permit me to read:

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine.

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph and said, Give us bread: for why should we die in thy presence? for the money faileth.

And Joseph said, Give your cattle; and I will give you for your cattle if money fail.

And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses, and he fed them with bread for all their cattle for that year.

When that year was ended, they came to him the second year, and said unto him: We will not hide it from my Lord how that our money is spent; my Lord also hath our herds of cattle; there is naught left in the sight of my Lord but our bodies and our lands.

Wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh, and give us seed that we may live and not die, that the land be not desolate.

And Joseph bought all the land of Egypt for Pharaoh for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

* * *

Then Joseph said unto the people: Behold I have bought you this day and your land for Pharaoh, lo here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for food and for them of your households, and for food for your little ones.

From that day until the present the common people of Egypt,

the Fellahin, have tilled the soil as the tenants of royalty, the priests, and the military class, their masters.

It will be urged, and I admit the truth of the contention, that by the conservation of the resources of the country the lives of the people were saved, but how much better it would have been had these people been warned in advance, and being governed by the warning, conserved their own resources, instead of permitting them to pass into the hands of those who produced nothing, and then buying back, at exorbitant prices, that which they themselves had brought forth, paying for it with their own persons, their lives, and liberty.

IMPORTANCE OF THE OWNERSHIP OF LAND, DANGER OF BORROWING.

The great importance attached to this condition of debt, and the ownership of land upon which people live, is illustrated in the law given by the Lord, for the government of ancient Israel. Under this law it was impossible to transfer the title to land from the original owner, who had received it as a heritage, to the permanent possession of another. It might pass temporarily into the hands of strangers, but at the lapse of fifty years, when the great jubilee came, amid rejoicing and thanksgiving, the land reverted to the original owner, or his heirs, and another opportunity was given for independent existence. We have no such guarantee, once our heritage passes from us, it can only be recovered by infinite toil, and too often, not at all.

I do not wish to be understood to mean, by my remarks, that debt should never be incurred. That no circumstance can justify the borrowing of money, but I do say without hesitation that it is better never to be in debt, that it would be better never to borrow money, and I wish to warn my brethren and sisters of the danger which confronts us because of the great burden of debt which we are saddling upon our backs, and the backs of our children, a burden under which I fear they will faint, and fall by the way.

HOW THE PREVAILING CONDITION CAN BE MODIFIED.

There is no doubt in my mind that this condition can be greatly modified, if not entirely relieved, by returning to the fundamental principles of economy and simplicity of life which characterized the early-day administration of the affairs of both the State and the Church. I do not mean by this that we are to return to the methods employed by our fathers, but that we cease the unnecessary expenditure of money, as it applies to our every-day life. That we think less of pleasure, and more of the development of the work of the Lord. That we live within our means, and cease the frantic struggle for riches, which is taking hold upon us like the tentacles of an octopus.

Paul, writing to Timothy and foreseeing the conditions which would exist in the day in which we live, said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disbedi-

ent to parents, unthankful, unholy, highminded, lovers of pleasure rather than lovers of God—from such turn away.

PERTINENT QUESTIONS FOR THE PEOPLE TO ANSWER.

I have recently asked myself the questions: Are we gravitating toward this condition? Have we become pleasure seekers to the exclusion of our duty to the Church? Do automobiles, resorts, moving pictures and other sources of pleasure absorb our minds until we forget the obligation we are under to God, and our brethren and sisters in the Church? Do we needlessly waste money in the gratification of our love for pleasure and excitement, while our brethren are struggling in poverty and want? I leave you to answer the question.

Do not understand me to advocate that people are not entitled to, and should not have, wholesome legitimate recreation and amusement, I mean no such thing. It is the excess in these things to which I refer, and particularly to amusements the character of which are calculated to lead people away from the fundamentals of morality and virtue.

CONCLUSIONS BASED ON THE WORD OF THE LORD IN THE BOOK OF MORMON.

I suppose I shall be accused of being a pessimist, I suppose men will say that I am knocking business, and taking a gloomy view of the present, and the future which is before us. That I should say to you that times are good, that business is rushing, that better times are coming, that we should eat, drink and be merry, for the future is laden only with hope. Again let me read, briefly, from the word of the Lord, for it is upon his word that my conclusions are based. I read from the Book of Mormon:

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say, That is of no worth; for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of Hosts. * * *

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish.

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell, and he sayeth unto them: I am no devil, for there is none —and thus he whispereth in their ears, until he grasp them with his awful chains, from whence there is no deliverance. * * *

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth, all is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! * * * And in fine, wo unto all those who tremble, and are angry because of the truth of God!

LET US NOT BE DECEIVED, BUT FAITHFULLY DISCHARGE OUR DUTIES.

I trust, my brethren and sisters, that this scripture has no application to us; that we are not being deceived in the thought that all is well in Zion; that the Lord will take care of his work without effort on our part; that it is no longer necessary that we pray to the Lord, and put our trust in him, as our fathers have done, that we may with safety relapse into a condition of fancied security, in the belief that Satan, the enemy of God, and all that is good is no longer striving for the mastery; that our tithes and offerings are no longer necessary in the development of the work of the Lord; but let us rather ponder the words of Malachi, which were quoted by Moroni to Joseph Smith, and, returning to the Lord in faith and works, have the assurance that he will return to us, and opening the windows of heaven pour out blessings upon us until there will not be room to contain them.

May the Lord help us all to comprehend the past, and profit by the lessons which it teaches, have understanding of the present, and faithfully discharge the responsibilities which devolve upon us, that we may be prepared for the great future which is before us, is my humble prayer.

A PRAYER FOR THE WATCHMEN ON THE TOWERS OF ZION.

That my brethren who are the presidents of stakes, bishops of wards, and who preside over the auxiliary organizations of the Church, may all be awake to the fact that the flood of the great river, made filthy with the sins of the world, is beating upon the head gates of the Church, and realizing the danger, stand as watchmen upon the towers of Zion should stand, watchful and unafraid, that the gates may be kept strong and firm, and the muddy waters be confined to their proper channel, is my hope and prayer, through Jesus Christ. Amen.

Sister J. P. Shaw sang a solo, "Come, ye blessed of my Father."

PRESIDENT RUDGER CLAWSON

Brothers and sisters, I ask an interest in your faith and sympathy while I stand before you. We are gathered here, a great body of Latter-day Saints, to worship God the Father and Jesus Christ the Son, and to lift up our voices in thanksgiving and praise for the many blessings which we enjoy—to lift up our voices by prayer and testimony and exhortation and the voice of melody.

SACRIFICE AND BURNT OFFERINGS TYPICAL OF THE ATONEMENT OF CHRIST.

The Lord Jesus Christ has wrought out for us a great salvation by the shedding of blood. The atonement is many times referred to in the holy scriptures of both the Old and the New Testament; and, in fact, in the very beginning this important matter was emphasized. When Adam and Eve were thrust out of the Garden of Eden the Lord commanded them to worship him and to offer the firstlings of their flock upon an altar of sacrifice. Adam was obedient to the commandment. Later an angel appeared to him and asked him why he was offering sacrifice, and he answered and said: "I know not, only that the Lord commanded it." And then it was that the angel explained the matter in very striking language. This is what he said, as recorded in the Pearl of Great Price:

"This thing is a similitude of the sacrifice of the Only Begotten Son of the Father, which is full of grace and truth. Wherefore thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forever."

Isaac was offered upon an altar of sacrifice by his father Abraham, and it seems that this was intended to test his faith and obedience. He readily responded, but the Lord would not suffer him to lay his hand upon the boy. Surely this offering of Abraham was typical of the great offering made by God himself, for it is said in the record that, God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish, but have everlasting life.

Let me remind you that there was a deep significance in the burnt offerings of the children of Israel in the Wilderness and in Palestine, because it was through these burnt offerings that the children of Israel obtained forgiveness of their sins, for the burnt offerings were typical of the great atonement that would be made by the Lamb of God in later years.

Isaiah, the Prophet, that mighty man of ancient times, speaks of the atonement in a very beautiful and expressive manner. Listen to the language of the Seer:

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . .

"He was taken from prison and from judgment: and who shall declare his generations? for he was cut off out of the land of the living: for the transgression of my people was he stricken. . . .

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

And the subject is also referred to in the book of Revelation, in chapter five, where reference is made to the Savior of the world:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

In the meridian of time the Lord required of his people a broken heart and a contrite spirit, and he introduced the sacrament saying:

"And the Lord took the bread and gave thanks and blessed it, and he gave unto them saying: This is my body which is given for you. This do in remembrance of me."

"Likewise also the cup after supper, saying:

"This cup is the new testament in my blood which is shed for you."

REQUIREMENTS OF THE LATTER-DAY SAINTS CONCERNING THE ATONEMENT.

And so, my brethren and sisters, it is in the dispensation of the fulness of times, for the Lord requires of us a broken heart and a contrite spirit, and the sacrament, which is regarded by the Church as a most holy ordinance, is again restored to the people of God. We are commanded to come together often and partake of the sacrament, in remembrance of him, of his suffering and death. Oh, how important is this subject. Again in one of the great revelations of the Lord to the Prophet Joseph Smith, and to the people of the Church, the Lord refers to this subject in a most touching and beautiful manner. Give ear, brethren and sisters, to these words which were uttered by revelation, in 1831:

"Hearken, O ye people of my Church to whom the kingdom has been given. Hearken ye and give ear to him who laid the foundations of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have their being. And again I say, hearken unto my voice, lest death shall overtake you in an hour when you think not, and summer shall be past and the harvest ended and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying: Father behold the sufferings and death of him who did no sin in whom thou wast well pleased. Behold the blood of thy Son which was shed, the blood of him whom thou gavest

that thyself might be glorified. Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life."

THE ATONEMENT OF CHRIST THE SUPREME SACRIFICE.

These passages which I have read, and many more that occur in the Holy Scriptures, give us to understand that the atonement made upon Mount Calvary was the supreme sacrifice ever made in all the world. Oh, the height and the depth of divine love, the love of God for his children here upon the earth! We are put under an obligation that we never can repay in this life or in the life to come. The greatness of this sacrifice cannot be measured, cannot be fully understood by mortal man; but, nevertheless, we can get the benefit of it by faith and obedience to the commandments of God. That is what he requires, and I was going to say how simple it is to keep the commandments of God, and yet it may not be so simple, and it may not be so easy, because Satan very well knows the mark of our high calling, and he is seeking continually to lead away the Saints of God from the path of rectitude and from the path of life, but after all, my brethren and sisters, through faith and prayer and diligence, we will surely prevail.

May the Lord bless us to that end, may he give us a greater and a wider conception of the atonement wrought out by his beloved Son, I humbly ask it in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I am indeed in a frame of mind this afternoon that I desire the faith and prayers of this vast congregation; that the Lord will bless me that I may say such things as will be profitable to all.

MISSION CONDITIONS IN EUROPE.

This is the first time I have had the privilege of being with you for more than two years, and during that time I have visited the countries of Europe where the Latter-day Saints have established missions. During my absence there has not been much change in conditions in the European field except that the way has again been opened in some nations for the elders from America to enter and preach the gospel. The same opposition exists in most countries to the teaching of the truth by our missionaries, but we have not been molested or seriously hampered in any place. Quite a change has occurred in Germany, in that our missionaries are made welcome, our congregations are so large that the meeting places are taxed to their capacity, and in some of the cities we have two congregations. Most of the work in Germany is being accomplished by local elders, about one hundred in number, with not to exceed six missionaries from America. Norway, Sweden and Denmark

have limited the number of missionaries allowed to enter there. Norway has only one missionary from home, at the present time, and no more are permitted to enter. Prest. August Schow has labored there with the assistance of a few local men during the past two years. During the first year I was in Great Britain, our missionary force consisted of twelve elders from home, three sisters and a few good local men who rendered assistance. Tracting and other work of that kind was done by women in many places under the presidency of Elder George F. Richards, and that continued till about a year ago, when elders began to arrive from Zion, and today there are over one hundred missionaries from this land laboring in the British Isles. Some of the local missionaries were excellent men, and rendered splendid service.

All of the elders were withdrawn from South Africa, many of them serving long-term missions. President Nicholas G. Smith and his family, consisting of a wife and three sons, remained there nearly eight years, and were succeeded about eight months ago by President J. Wyley Sessions who took with him his wife and two children. South Africa has opened her doors to our missionaries, and others will be sent now as rapidly as possible to continue the work in that land.

Holland is a fruitful field and Switzerland has many excellent branches of the Church. Our difficulty is that millions of people in all parts of the world have been deceived and made to believe that we are a wicked people. Evil stories have been circulated about us and those falsehoods have gained ground and have been given credence by many intelligent men and women. The adversary has sown the seeds of suspicion and hatred against the Church, and but for that reason our missionaries would be made welcome in every land.

PREJUDICES AGAINST OUR MESSAGE TO THE WORLD SOMEWHAT ALLAYED.

We are teaching the same gospel that the Savior taught, and the same influences that opposed him and his associates is potent in the world today. The adversary is determined that the gospel of Jesus Christ shall not be taught in its purity. We have the truth, and he knows that we have it, and he knows that millions of our Father's children would accept it gladly if they could hear it with unprejudiced minds.

If we have the opportunity to visit with intelligent men and women with sufficient time to explain our mission in the world, prejudice that has existed in their minds is dissipated and they are more friendly to the truth. The missionaries of this Church have gone into those lands to teach the gospel of Jesus Christ as it is recorded in the Holy Scriptures. They have desired to bestow a blessing on the people, and have endeavored to inspire hope, courage, and faith in the children of our heavenly Father, whose minds have been darkened because of the absence of the gospel in its purity.

The prejudice that has existed against us in the past has in

large measure been dissipated and hundreds and thousands of men and women have been made aware of the labor we are performing, but there still remains a feeling, and a determination, on the part of the leaders of some of the churches of the world, to prevent, if possible, the promulgation of the gospel of our Lord, as revealed in this latter day. Our problem is to find a way whereby we may present to all the people the gospel of our Lord. It is our problem, and with divine assistance we will find a way to solve it. It is incumbent upon us to ascertain if there is not some means whereby we may be able to do more than we have already done, if we would satisfy the requirements of our heavenly Father.

FAMINE IN THE WORLD FOR THE WORD OF GOD.

I congratulate the Latter-day Saints who have sons in the mission field. I have met many of them and they are splendid, humble, prayerful men, who are desirous of doing something to improve the conditions of the world and to teach mankind to prepare for the world to come.

There is no reason why all the children of men should not be provided with the necessities of life, if the products of the earth were equitably distributed, and they could be more evenly divided, if men would turn to the Lord and keep his commandments.

There is a real famine in the world for the words of the Lord, and many honest souls are earnestly seeking to know what our heavenly Father desires of them. I have met a number of the leaders of the churches of the world, and have found among them noble characters devoted to doing good, but I have rarely found among those who have been called to the ministry in the various church organizations, men who have an understanding of the purposes of their being, or who realize why we are here in this world. Men cannot teach what they do not themselves know. These good men, not understanding the gospel and the necessity for the ordinances of the same, confine their teachings very largely to moral lessons and to reading the psalms to their congregations. Isolated passages of scripture are chosen as texts for addresses on virtue, honesty, etc., etc., all of which are helpful and uplifting, but few sermons are preached explaining the requirements made of every soul before we can enter the kingdom of heaven. It is this information of which the world is most in need. Few ministers have a message for their congregations that inspires in them the belief in the divinity of Jesus Christ and the necessity of partaking of the ordinances of the gospel prescribed by him.

THE FOUNDATION UPON WHICH WE BUILD OUR FAITH.

I believe that we have a duty to perform and we will have to labor more earnestly in the future than we have done in the past to discharge it, if we fulfil the requirements of our heavenly Father.

The Lord has blessed us with a knowledge that he lives, and has a body, and that we are created in his image. We do not believe that he is some kind of essence or that he is incomprehensible. If you have received the witness that has come to me and know as I know that our heavenly Father has revealed himself to the children of men, that he is a personal God, that we are created in his image, that our spirits were begotten by him, that he has given us an opportunity to dwell upon the earth to receive a physical tabernacle, in order that we may be prepared to return into his presence and live eternally with him, I say, if you have received that assurance, then you have a foundation upon which you may build your faith. Take that from you, the knowledge that God really lives, the assurance that Jesus Christ was the manifestation of God in the flesh, take from you the assurance that there will be a literal resurrection from the dead, and you will find yourselves in the condition that our Father's children are in throughout the world, and I ask you, what comfort remains to you then? These are the truths that are fundamental.

THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL SUPERIOR TO ETHICS.

The Redeemer of mankind was more than a good man who came into the world to teach us ethics. The Redeemer of mankind possessed more than ordinary intelligence. He was indeed the Son of God, the only begotten of God in the flesh. He was sent into this world to remove from the minds of men the delusion that had confounded them for many generations. He came to call men to repentance, to turn them from the error of their way. He went among them representing God the Eternal Father, proclaiming that he was in the image of his Father, and that those who had seen him had seen the Father, and told them that he had been sent to do the will of his Father, and called on all men to turn from the error that had crept in among them, to repent of their sins and go down into the waters of baptism. Following repentance there was something for them to do that was, and is, necessary to obtain salvation. Our brothers and sisters of the world in many cases do not believe that baptism is essential. They say it is an outward form of inward grace. If that were true, then why was it necessary for the only perfect man who ever lived upon the earth to be baptized? When Jesus presented himself to John, at the waters of Jordan, and bade him baptize him, John replied: "I have need to be baptized of thee, and comest thou me?", to which the Savior responded: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not say: "John, it is not necessary for me to be baptized, because I am the Savior of the world." He did not indicate that he thought it was unnecessary, but to him it was so important that he submitted himself to a mortal man possessing divine authority to preach repentance and baptism for the remission of sins.

There is no doubt in our minds that baptism is essential to salvation. Evidently the Redeemer of mankind believed it was. He in whose name we hope to gain eternal exaltation, and through whom we hope for a glorious resurrection, who came into the world and laid down his life that we might live again, thought it was important and necessary, and yet there are many of our Father's children who do not understand and do not believe that the Lord requires it of all men. The Scriptures contain several instructions regarding it. When the Savior sent his disciples out he said unto them: "Go ye into all the world and preach the gospel unto every creature." Was that all he required? That is what the man of today says who doesn't believe in the divine mission of our Lord. Even the ministers of many churches fail to emphasize the remainder of that same paragraph, but the Redeemer of mankind said: "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." He didn't say that they might believe just whatever they pleased. He didn't say that good intentions were sufficient. He didn't say, preach any gospel that you please, but he told them to preach his gospel and observe all the things he had commanded. He said: "And they that believe and are baptized shall be saved," but he didn't promise salvation to others. Our heavenly Father has made this clear to your understanding, my brethren and sisters, in this Church, and he will hold you responsible to teach it to others. You understand it and they do not. It is a duty of us all to see that it is made as plain as possible, and that the other ordinances of the gospel are taught to all men.

NECESSITY OF TEACHING THE FIRST PRINCIPLES AND ORDINANCES OF THE GOSPEL.

The necessity of faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost must be emphasized by us. Many leaders throughout the religious world claim authority to preach the gospel and yet they do not believe that baptism and the laying on of hands for the gift of the Holy Ghost are essential. The Lord has revealed to us the necessity of these ordinances. He has organized his Church in this day, and has conferred upon men divine authority and has commanded them, as he commanded men of old, to preach the gospel in all the world. We are only a little handful of people among all our Father's children, but I want to say to you that I believe we are more numerous than the members of the Church were at the time our Savior was crucified. The mission devolving upon us is the same as that given to his disciples in Palestine when he sent them into all the world with the command to teach his truth, and our reception by mankind is the same. He told his followers that they would be hated for his name's sake, should be put out of the synagogues, and some should be put to death, and the hatred that had been

his portion would come upon them. The same persecutions have befallen the elders of his Church in this latter day, as a result of teaching his truth. The same influences that sought to destroy the Church in the meridian of time, and finally overcame the men who held the holy Priesthood, are active in the world today—the same power that has tried to destroy every good man who has held the Priesthood from that time until the present.

OUR DUTY TO THE WORLD OF MANKIND.

Our brethren and sisters of the world do not understand, as you do, that there is an active Lucifer; they do not realize that there are evil spirits, tangible influences, abroad in the world, seeking to lead men to do the things that will deprive them of the Spirit of the Lord. You understand these things, and some of you have known by personal contact with the powers of evil how potent they are in this world. Our Father has given us the knowledge that this life is a probation, that we are building for the future, and how grateful we ought to be for this assurance, and Oh, how sad we would be if we thought that death terminated our career. If, when our life's labor on earth was finished, we had no opportunity to go on developing, there would be little to inspire us to live as we should here. The knowledge that all the good we accomplish here, and all development we make, will enhance our happiness eternally, encourages us to do our best. Millions of our Father's children in the world do not understand that truth, but they have a right to know it. Our heavenly Father has commissioned us to take that message to the ends of the earth and to declare it in such a way that men must consider it, and either take advantage of it or be left without excuse.

The Lord has not called the great Catholic church to perform this labor, nor the Methodist, nor the Presbyterian, nor the Baptist church. There are men in all these churches that our heavenly Father loves because of their virtue and because of the good they are doing, but they have not been divinely appointed to officiate in the ordinances of the gospel. He has commissioned you for a special work. You have been ordained and had conferred upon you his holy Priesthood. He has called you out of the world that you might unite in building Zion, and in disseminating his truth. Are you doing your full duty? Are you discharging the responsibility that has come upon you in return for your blessing?

LET US FEAR THE BONDAGE OF INIQUITY AS WELL AS THE BONDAGE OF DEBT.

We are a wonderfully blessed people, notwithstanding the fact that many are in the bondage of debt. I wish that were the only bondage. I fear many of the people of this great land are suffering much more from the bondage of iniquity. Many have need of

repentance, and if those who have received the word of the Lord and a witness of the divinity of this work will set their houses in order, if they will teach their sons and daughters the way of eternal life, and exemplify the gospel of our Lord in their daily conduct, I have no fear of the financial outcome. Our Father in heaven has made a wonderful promise that has been realized in the nations of the earth. He said: "Seek ye first the kingdom of God and his righteousness." Mind you, not last, but, "Seek ye first the kingdom of God and his righteousness, and other things will be added." There are those in this audience today whose parents came into this land in the depths of poverty, with scant clothing and no shelter, depending upon others for food to sustain life. They came seeking first the kingdom of God, and today their descendants live in comfortable homes, are educated in the best schools that there are in the world today, and enjoy surroundings that are ideal, as far as conditions in this world can make them so. They are honored among the children of men, known for their virtue, for their strength of character and their intellectual power. I ask you if the promise of the Lord in many of these cases has not been fulfilled? Surely "all other things have been added."

THE PROMISE OF ETERNAL LIFE CONDITIONAL.

The promise of the Lord that we may enjoy eternal life is conditional. That is, we must serve the Lord our God with all our hearts, we must serve him by caring for his children, by blessing mankind wherever our influence can be exerted to bring them into the marvelous light of the glorious gospel. We must impart of our temporal blessings as well as exert our spiritual influence for the uplift of our fellows. I stand here today profoundly grateful for the knowledge that has come to me, I am thankful that I am not dependent upon any individual for the testimony that I possess. Of course, I am grateful for the encouragement I received from others who possess light and truth, and who give encouragement by lives of righteousness, but I do not depend on any of them for a knowledge that God lives, that Jesus Christ is the Redeemer of mankind and Joseph Smith is a prophet of the Lord. These things I know for myself.

I have been in the valley of the shadow of death in recent years, so near the other side that I am sure that for the special blessing of our heavenly Father I could not have remained here. But, never for one moment did that testimony that my heavenly Father has blessed me with become dimmed. The nearer I went to the other side, the greater was my assurance that the gospel is true. Now that my life has been spared I rejoice to testify that I know the gospel is true, and with all my soul I thank my heavenly father that he has revealed it to me.

I have been permitted to perform missionary work in different parts of the world, an opportunity that I gratefully accepted. I have

been permitted to live with and associate most of my life with real Latter-day Saints, the best men and women that can be found in this world, and our Father knows how thankful I am for these blessings. I love my brothers and sisters, and I have affection for my Father's children who are not members of this Church, and inasmuch as he will give me physical strength and mental power, I desire to so order my life that I may be an uplift to all those with whom I come in contact. I desire to so exemplify the teachings of our Lord, and I presume all my brothers and sisters feel as I do, that when we stand in the presence of the Great King, after the labors of this life shall have been completed, and we answer to him for the time that we have spent here on earth, that there will be none who can truthfully say we were careless about dividing the truth with any of our Father's children, that none will be able to say of us that we knew these things were true but made no effort to explain them to our neighbors. Surely we would be condemned if one of our associates in life should stand in the presence of the Great Judge and say of us that we could have taught him the gospel, if we had made an effort, but that because of our neglect he would be deprived of a place in the celestial kingdom. Let none of us, my brethren and sisters, be justly accused in that way. Unto us much has been given, and of us much will be expected by our Father in heaven. We cannot be indifferent to the teachings of the gospel, we must not drift down the stream of life without an effort. Every day we should do something worth while.

ARE WE GRATEFUL?

The Lord has revealed to us so many truths in this latter day that we are aware of, that we cannot plead ignorance, if we sin. Men have been commissioned with divine authority, our Father has organized his Church, and has placed in it the ordinances of the gospel, he has commissioned men to do the same work that the Savior and his disciples did in the Old World, and upon this western hemisphere, among the ancestors of the American Indians. The greatest blessings and opportunities of all times have been bestowed upon us, and the question that should arise in our minds for all these mercies is: Are we grateful? Are you, my brethren and sisters, thankful to the Lord for this knowledge that has come to you? Do you really appreciate what it means? If you do, and desire that the Lord shall know that you appreciate it, then divide your blessings with his children. To his disciple of old the Savior said: "If you love me, then feed my sheep." Let us render service to our Father's children, and let it be of such nature that others observing our good work will be constrained to glorify our heavenly Father. Let us sustain those whom God has called to preside over us. Let our homes be the abiding place of the Spirit that comes from on high. Let us radiate an influence for peace and happiness among the children of men, so that our lives will be happy here, and when we are summoned to the great beyond

we will be welcomed by those who have been our companions in life, and by our Father in heaven because of what we have done for his children.

I am grateful to be home again, I thank you one and all for the companionship of the past, and hope that I may have the privilege of meeting you in your wards and in the stakes of Zion, and when I do that I may be favored of the Lord that through me you may receive a blessing. I desire to cooperate with you to increase the power of this Church for good, not only at home, but throughout all the world, and I humbly pray to our heavenly Father that we may so order our lives that when our work here is completed we may obtain eternal life in his celestial kingdom and enjoy the companionship of those we love who have been our associates here on earth, and I ask it in the name of Jesus Christ. Amen.

The congregation sang the hymn, "The Spirit of God like a fire is burning," and the meeting adjourned until 10 o'clock, Friday morning, the closing prayer being offered by Elder Henry W. Lunt, President of the Parowan stake of Zion.

SECOND DAY

The meeting began at 10 o'clock a. m., Friday, October 7, President Heber J. Grant, presiding.

The choir and congregation sang, "Come, let us anew our journey pursue."

Prayer was offered by Elder Sylvester Q. Cannon, President of the Pioneer stake.

The choir and congregation sang, "Now let us rejoice."

ELDER JOHN A. WIDTSOE

My brethren and sisters, I feel very humble, indeed, to stand before you on this occasion, for I recognize how very inadequate any man is who attempts, on these occasions, to do wholly the will of God; but I desire to say to my brethren and sisters that I consider it a very high privilege, at any time, to be allowed to bear my testimony to the truthfulness of the gospel of Jesus Christ, as restored in these latter days by the Prophet Joseph Smith. I know, my brethren and sisters, that this is God's work. I know that God lives; that he has instituted the great plan of salvation for the benefit of his children: that he is watching over us and that we may rest ourselves and our troubles on him and that he will lead us safely to the destined end. There is nothing in my life of greater value than this testimony. There is no assurance in my life more certain than that this is the work of God, and I am happy, as I have said, to be allowed to bear this testimony to my brethren and sisters assembled. I feel tremendously the responsibility of standing before you.

PEOPLE RESPONDING TO THE REQUIREMENTS MADE OF THE LORD.

During the last three or four months, I have been allowed to visit nine or ten stakes of Zion, in conference and convention capacity assembled, and I have been greatly impressed by the abundance of the Spirit of God which prevails among the people throughout the stakes of Zion. I have marveled at the devotion and the faith of many whom I have met. It has warmed my heart to see the vigor with which the work of the Lord is being conducted by young and old. It is difficult for me to say which has impressed me most, the thorough devotion of those who are old in the cause, or the eagerness of the young to take upon themselves the harness of the Lord to carry onward the work of the Church. I feel, my brethren and sisters, that while we may have many weaknesses—indeed I am sure we do have many weaknesses—and may need constant exhortation, advice and suggestions, such as we receive at these and other conferences throughout the Church, yet this people is so strong in faith and in

good works that God has made us—and I praise him for it—good material with which to build this latter-day work. I believe the spirit of God is with this people, and that the people are responding, perhaps in weak human ways, but are responding, to the demands and requirements made upon us by our heavenly Father.

A WONDERFUL FEAST AT THIS CONFERENCE.

We have had set before us during the meetings of this conference a wonderful feast. Admonitions have been given, instructions presented, and doctrines taught, ranging from the very highest, if you so choose to call it, to the very lowest; from the highest spiritual truths to the common, every-day, material needs of man. It has always seemed to me that in no particular does this work more appear to be a marvelous work and a wonder than in the great body of knowledge which has been given through the instrumentality of the Prophet Joseph Smith and his successors in office. It must be a man of many troubles indeed who has sat through these two meetings of our conference and has not found, in the words spoken, some key for the solution of his needs. As I understand the body of knowledge which has been given to this people by God, it is so vast and so comprehensive that it makes light the remotest corners of human needs. There is no place in the world, no condition of human affairs, which may not be made alive, really alive, by the knowledge which God has revealed in these latter days.

Nevertheless, I am impressed to say, that although we have so wonderful a body of knowledge, the most known to any people on the face of the earth, yet knowledge of itself is a lifeless and unsatisfactory thing. Every once in a while, as we journey through life, we meet some man who is rich in knowledge, but uses his knowledge only as an ornament on his intellectual mantel-shelf simply to be looked at, to be enjoyed as an ornament and nothing more. There is no truth more certain in all the world, than that in order to make knowledge—the things that have been taught us, of value, and really beautiful, and helpful in making our lives real living lives, knowledge must be put to some use. Knowledge unused is scarcely worth the having; but knowledge once used leaps into light and life and becomes a bright flame to guide and to help man.

TWO CLASSES OF SCHOLARS.

The question that has come before me continuously, during the two sessions of our conference, has been, as I have heard the instructions from the stand: "Will I be able so to apply these truths as to make them a living force in my life?" All humanity today may be classified, I suppose, into two great classes as far as knowledge is concerned—those who have knowledge and use it not, and those who have, perhaps, lesser knowledge and use it well. Those

who use the knowledge are the ones who today are leading the world in every proper human activity. We have in our universities and colleges two great classes of scholars; the non-productive and the productive scholar. We have the scholar who merely teaches what he has learned, and never attempts to use it. He is held in low esteem. We have the man, on the other hand, who believes in using knowledge as it is given to him, and he becomes a productive scholar. He carries onward the realm of knowledge, expands it, increases it, and becomes of great renown.

However, there are many ways of using knowledge. To my mind the greatest manner of using knowledge, the eternal divine knowledge which we have and which we call frequently the gospel of Jesus Christ, is to use it in such a way as to benefit the whole human race. Many men use knowledge for their own sakes. That makes it of less value. Indeed I suspect that one real difference between religion and ethics is in the manner in which truth is used. When truth is used for all men, for the carrying out of some great scheme of salvation, such as God has provided, then knowledge has its noblest use and worth. When it is used only for a few, for me and my family and those near me, the religious element tends to disappear.

ETHICS VS. A LIVING, VITAL RELIGION.

I remember that, a few years ago, we had in this city a visit from three or four members of the Chinese republic, distinguished men who came here to study the gospel of Jesus Christ as taught by this people, for the express purpose of taking back to China, if they could, some of the conclusions that we had reached, for the upbuilding of the Chinese republic. I remember the question was put to one of them at one of our gatherings: "Do you not have in your country a sufficient amount of truth to guide you? Do you need to come to this far western land, and to this far western state, to this humble people, to gain information that will help you in building the new China of which you dream?" And the wisest of them, an old man, rich in the experiences of life, through his interpreter, said to the small company assembled: "We have in China a system of ethics and that is all; we have no real religion. Our system of ethics is not so organized, does not have such life as to be of service for the whole people; and," said he, "the conclusion of four thousand years of Chinese civilization is that ethics will never save a people or make a people fully happy and contented. We need a living, vital religion."

I am impressed always with the fact, as I think about these matters, that the thing that gives us life and vigor, and makes us a peculiar people, different from all other people, that makes it possible for us to have such a great assembly twice a year as we have in this great tabernacle, is that we do know a plan of salvation that enables us and requires us to use all our knowledge for all people of all time—past, present and future—and that we do this work by the authority

of the Priesthood, which means simply that back of the plan and back of our efforts is a great, intelligent Will who has laid out the plan, who is carrying it onward, and whose agents we are in conducting the work on earth. It is the Priesthood, my brethren and sisters, given to all honorable, faithful male members of the Church, the blessings of which the women share with their husbands, which gives us life, which makes this Church a living, growing Church and kingdom, which separates us, if you choose, from all other kingdoms on the face of the earth, from all other churches; for no other organization, so far as I know, makes the same claim in regard to Priesthood that we make.

A PRIESTHOOD WITH A TRUE CONCEPTION OF GOD.

The conception of God held by any group of people may well be understood by the nature of the priesthood which that people respects. In fact, the priesthood of any people is really a definition of the God in which that people believes. If we find an impotent priesthood, a priesthood that dallies Sunday mornings, in the pulpit, with the vital issues of life, the chances are that that church also has a conception of an impotent God who also dallies, Sunday mornings, with the vital issues of life. If we find a vigorous priesthood which concerns itself with man's needs and life, day and night, from the week's beginning to the week's end; which attempts to understand man, and to serve the every need of man, and which guides the conduct of man into large dreams of life; then in all probability the group of people sustaining such a priesthood has a conception of a God who is real, a true Father of the men and women of the earth, who teaches the brotherhood of man. The priesthood of this Church which deals with all the affairs, temporal and spiritual, of the members of the Church, is an evidence of our conception of God: God is our Father: we are his children: he understands us since he has had, perhaps, experiences similar to ours: he looks into our daily life, and unto him we can go day by day, with the common, ordinary troubles of life and lay them before him, feeling assured that the God we worship desires us to approach him in all things, and that he will answer our prayer, even though that prayer concerns itself with the humble, simple affairs of life. The grandest conception of "Mormonism" is our conception of God. It was by divine purpose that the first great vision to the Prophet Joseph Smith was of the Father himself in person, who to the boy explained the order of things, and gave to the world again, forever, as I believe, the true knowledge of God. It was by divine purpose when the Prophet Joseph Smith was instructed as to the real condition in the world that necessitated the re-establishment of the Church and kingdom of God, that God said to the Prophet Joseph Smith:

They have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol * * *.

THE GREAT NEED OF THE WORLD IS A TRUE CONCEPTION OF GOD.

The first great message of this latter-day work has been with respect to God, and my testimony to you is, my brethren and sisters, that the great need of the world today is a correct understanding of God. This world is in turmoil and strife. The old paths seem insufficient. Men are seeking new ways to solve new problems. They are looking for safe principles or guides which they can apply to these new problems and test proposed new solutions. The only path to peace and happiness is through the proper knowledge of God, including his plan of salvation; and therein, and therein only, will the nations of the world find what they are seeking today. It is our duty to teach the word of God to the world. We shall have, as I view it, no real peace, no full satisfaction among the nations, until the knowledge of the true God is re-established and accepted among the nations of the earth. Many have made fun, in our day, of those who are seeking for God. H. G. Wells, the great novelist of England, has been ridiculed because, during the last few years, he has been seeking for God—a God he could understand and that his fellows could understand; a God who could help the nations in their trials; but I believe that H. G. Wells stands for a great group of men and women throughout the world who are God-hungry, who understand that the God they have been worshiping is incomplete, insufficient, mystifying and mysterious. They want a God, or a conception of a God, who may be understood by plain and simple people; who understands humanity and who, in a measure, perhaps, is of humanity.

May God bless us and help us to carry to the nations the great and wonderful truths we possess, and may we be given strength, from time to time, so to use the knowledge that we have, that it may burn as a living fire within our breasts, throughout this Church and before all the world, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission)

My brethren and sisters, I have a high sense of appreciation for this privilege of standing before you to bear my testimony; and I sincerely desire to have the Spirit of the Lord to direct me; to that end I beseech of you, sustain me by your sympathy and your love. I have enjoyed more than I can tell you the remarks that have already

been made during our conference. I feel that they are timely. They are those principles which we need to apply in our lives. I am glad that I have been considered worthy to be associated with these good men who are directing the work of the Lord in this day; that I have been called into the world to preach the gospel, for I know it is the gospel of our Redeemer, that has all the elements of salvation within it, that gospel which will save us, not only spiritually at some distant far off time, but now and forever. It will save us temporally, physically, intellectually and morally as well as spiritually, and I feel highly honored to be called of God to go into the world to proclaim these glad tidings to my fellowmen.

We are meeting with fair success in the Eastern States Mission. We are being handicapped for lack of sufficient help just now. We made a good start in many places, but had to withdraw our forces from a number of localities. This I regret very much. Therefore, I appreciate the remarks of President Grant to you regarding this matter, showing you the importance of allowing your sons and daughters to stay in the field as long as possible to the completion of their missions. They have been called of the Lord and they will be released by the same authority in due time when you have done your part. O, my brethren and sisters, you cannot invest your means to a better purpose. You cannot invest them in a way that will bring you greater dividends than in sustaining your sons and daughters while they are proclaiming these glad tidings throughout the world. I beg of you, do your part and put your trust in God. Consult the bishop, as you have been instructed when you find it impossible to maintain your sons longer, and I believe you will find that the way will be opened up so you can sustain them until they have completed their mission.

I know that this is the work of the Lord, and O, the joy this sweet sentence gives: "I know that my Redeemer lives." It is the greatest blessing that has come into my life; nothing else gives me so much pleasure as to bear testimony of this. I know that Joseph Smith is a Prophet of the living God, sent in the latter days again to establish in the earth the Church and kingdom of God; and I wish I could burn that testimony into the hearts of all men with whom I come in contact, that they might partake of the joy that we experience in bearing witness of it, and the joy that it brings into my life every day. I cannot tell you how I know this. I know that I see you before me, and that is through the power of my mortal sense; but I believe it is possible for the mortal sense to be deceived; but, my brethren and sisters, it is not possible to deceive that which is divine by which power these glorious truths are revealed to my soul. It is true that Joseph Smith is a prophet of God, and that we have embraced the true gospel of our Redeemer, and if we only apply it to our lives we will earn our salvation in God's kingdom. We are being saved now, not in the sense that the world understands it; for they say we are saved, and

cannot sin, that there is nothing more to do. That is not true; it is a misunderstanding, as I see it; but we are being saved just as fast as we apply to our lives the glorious principles of the gospel of our Redeemer. We are being saved temporally just as fast as we live the laws pertaining to our temporal salvation; and if we continue therein we shall earn our salvation and exaltation in God's kingdom.

I feel that I ought not to take more time this morning. I am glad I am here, and to bear testimony of these things. My heart is filled with love for you, my brethren and sisters, and for the brethren who are directing the work of the Lord in the latter days. I realize it is an honor to be associated with them. I love them, and I too, sustain them by my faith and prayers and I hope also by my works. Brethren and sisters, let us be free in giving expression of our love in our daily lives. I sometimes think we are too backward in this matter. I would rather have the expressions of your good will now than your bouquets upon my casket when I am gone. Let us be free in facing our fathers and mothers, putting our arms about them and telling them, face to face, that we love them. Let us greet our brothers and sisters cordially and whole-heartedly and tell them we love them and delight to be associated with them. This should bring to their hearts good cheer.

Now, may the Lord bless you, my brethren and sisters. May his peace and blessings be with you in your homes, that you may apply in your lives the wonderful truths that have been spoken in our conference, is my sincere prayer, and I ask it in the name of Jesus. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church.)

I feel a deep sense of responsibility in trying to express my thoughts to this vast congregation of Latter-day Saints. The one thought above all others that has come to my mind is how thankful I am to my heavenly Father that I am permitted to be a Latter-day Saint; that I, as a member of the Church of God, have an opportunity of mingling with you. How thankful I am, too, that the Lord permits me to hold the holy Priesthood, with the privilege of ministering among my brethren and sisters. I feel that a tremendous responsibility rests upon all who hold this Priesthood; that it shall be magnified righteously before our heavenly Father; that we shall labor in the ministry with kindness, sympathy, helpfulness, and with love unfeigned, so that the great work of our heavenly Father may progress in the earth and accomplish its mission among the children of men.

I am thankful for the opportunity of mingling my voice in song and prayer, and to listen to the advice and counsel of my brethren. I hope we shall all go home determined to follow the splendid in-

structions to which we have listened, all of which are for our spiritual and temporal welfare.

I am particularly impressed by President Grant's advice that we get out of debt. Indebtedness is one of the great problems of the day facing the Latter-day Saints. We are today living under a commercial system of competition which has come from the world, and has replaced the conditions which prevailed in the early settlement of the valleys.

Our present financial situation should set us all to serious thinking. Is not the time coming when it will be necessary for the Latter-day Saints to return to those earlier methods of living—the old rules of co-operation and mutual helpfulness—each doing his share in the community? It was this system of co-operation that built the roads, canals, bridges, cleared away the brush, organized towns and villages, and laid the foundation for the great communities of Latter-day Saints who now occupy these mountain valleys. Co-operation results from the great truth that human beings must depend upon one another. Now we finance all undertakings with money in the form of bonds. These bonds and certificates of indebtedness are usually sold outside the state, and must be paid by our labor, whether we are engaged in the office, on the farm, or on the range. Are we not over-reaching ourselves and becoming the "hewers of wood and drawers of water"?

We cooperate wonderfully in spiritual things. Our system of organization, and the operation of the stakes, wards and missions, are the admiration of all unbiased investigators. In all the affairs of the wards and stakes, cooperation is the basic idea. But when it comes to business, we are actuated purely by the spirit of competition. That competition is for the profit of individuals or groups of individuals, and not in the interest of the community. Under our present competitive system of living, you will find in the small communities a number of people in commercial pursuits, supplying our needs for the purpose of making profit for themselves. Why not develop the spirit by which the community owns these institutions? Why not develop cooperative purchasing as we are now developing cooperative selling? This cooperative spirit could be developed in the cultivation of large tracts of land, in flocks and herds, merchandising, banking, canals and water problems, and in many other ways, some of which have already been developed in the older states and in the countries of Europe.

I just want to leave this thought to set us thinking more about this great problem of living, to see if, in the near future, we can put into operation some of the earlier methods in vogue among the Pioneers and early-comers to these valleys; when there was no money, when labor was wealth, and the ability to work and apply labor intelligently created wealth for the community.

I again testify to you, my brethren and sisters, of my thankfulness and appreciation for the gospel. I know this to be the work of God, for the Lord has manifested it to me in many ways, and I thank

him with all my heart, and with all my mind and with all my soul that I am a Latter-day Saint.

May he bless us with the disposition to understand the gospel, to manifest it in our daily lives, so that we may grow spiritually day by day stronger in the faith and more willing to keep his commandments, I ask in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission.)

I esteem it a very great privilege, my brethren and sisters, to stand before you this morning and bear my testimony because I know that the gospel is true. I know that it has been restored to us in this day and age in which we live, with all the gifts and blessings and the powers and privileges that have ever pertained to it in any age of the world. I am very grateful to the Lord that I am a member of the Church of Jesus Christ of Later-day Saints. I am thankful to the Lord for the holy Priesthood that I bear and for the calling that has come to me to minister in the world as a missionary. The happiest time of my life and I think the most profitable to me, has been spent in missionary labors among the children of men who have not been acquainted with these glorious principles of the gospel that we as a people enjoy. I feel that if the Lord requires it at my hands, I can feel happy in spending the rest of my life, or as much of it as he requires of me, in ministering the gospel to the people of the world who are not acquainted with these glorious and saving principles. I am very grateful that at this conference the president of the Church, whom we sustain as prophet, seer and revelator, has spoken to Israel concerning the missionary work that is expected of us. I think that there is no work or responsibility resting so heavily upon the membership of this Church today as that of disseminating the gospel among the children of men. As I travel up and down the country and see the millions of people who are in spiritual darkness but who are honest in heart, who are desirous of doing right, and who, if they err, err in ignorance, I feel greatly resting upon me, my brethren and sisters, the responsibility of carrying to them the gospel. We are grateful to have your sons and daughters laboring with us in the mission field and I trust that the admonitions that have come from the president of the Church at this conference, will be followed by the fathers, mothers and brothers and sisters, and by the bishops of this Church, in that they will encourage their sons and daughters and the members of the wards to remain in the mission, rather than to suggest to them that they discontinue their labors at an early date. When we are cultivating the fruits of the field, my brothers and sisters, we do not pick the peach or apple, or garner the wheat before it is ripe.

I sometimes think that those fathers and mothers who are so anxious for their sons to come home are doing that very thing, and their boys have not ripened in the service of the Lord. They come home and sometimes are not in as fair a way to make a success after they return as they would be were they left a little longer in the missionary field.

Our work has prospered during the year that has passed, in the Mexican mission. We have never baptized in any single year of the history of that mission so many people as we have baptized during the months that have passed of this year of 1921. With sixty missionaries laboring we have baptized two hundred and twenty-five people, and they are wonderfully faithful in their living of the gospel. I am grateful to the Lord that he has privileged me with my brethren to re-open the mission in the Republic of Mexico, after a term of years that we have not been able to labor there due to the revolutionary conditions; and I am thankful to him for the faithfulness and integrity and the faithful lives of the Saints who were left there for years, as it were, as sheep without a shepherd. They have remained faithful. We have been able to hold conferences with them recently as in the years that are past and they gather around the elders and are anxious to hear again the gospel taught among them, and their lives are an example worthy of imitation before the people with whom they are surrounded.

I bear you my testimony, my brethren and sisters, that I know that God lives; and that Jesus Christ is his Son and is the Redeemer of the world. I bear you my testimony that I know that Joseph Smith was a prophet of God, raised up to establish this work in the day and age we live in, and I know that he who stands at the head of the Church today is in very deed a prophet, seer and revelator unto the world, and I for one wish to follow his counsel and advice and admonition and put my life, so far as I can, in harmony with the principles of the gospel. The Lord bless you, my brethren and sisters, and help us all to serve him with full purpose of heart, is my prayer in the name of Jesus. Amen.

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

I believe in the gospel of Jesus Christ. I believe that when God opened the heavens, one hundred years ago, and gave to the children of men the knowledge of himself and his purposes, he commenced a most momentous work, and that when he gave to us, the Church of Jesus Christ of Latter-day Saints, the responsibility of carrying his message to all corners of the earth, he meant that we should do the work. I believe in the principles of the gospel, not only in the first principles of faith, repentance, baptism by immersion, and the laying on of hands for the

gift of the Holy Ghost, but I believe also in the temporal principles of the gospel, those all important ordinances, those vital laws, those rigid rules of conduct that have been given to us by which we should order our lives, and I believe implicitly that God had a purpose when he gave to us a strict and a rigid plan for us to live. He will have a tried people and in order for us to be a tried people we must keep his commandments and live up to the rigid law he has given. I believe that the purpose of the gospel of Jesus Christ is not only to save the souls of men, but to save also their bodies, and that if we strive to save our bodies and shape our lives here on earth in harmony with the temporal plan, the rest will take care of itself. In the Book of Alma we read:

Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in no wise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly destroy you from off the face of the earth; yea, he will visit you in his anger, and in his fierce anger he will not turn away. Behold do ye not remember the words which he spake unto Lehi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

I believe the Lord knew whereof he spoke and that he had a purpose, a definite and a positive purpose, in giving to us the commandments that we have. I believe also that unless we strive to keep these commandments; unless we exert ourselves to the utmost to obey his divine law, we cannot look for, hope for, nor will we receive, the blessings that are promised upon the keeping of those laws. We have been blessed as a people. We have been gathered from all the corners of the earth. We have been sustained by our heavenly Father in times of adversity. We have triumphed, as it were, over the most momentous obstacles, and today the light of Zion stands here shining from the tops of the mountains, and the world is looking up and admiring the wonderful work we are doing. We dare not, my brethren and sisters, feel that we have accomplished all. No, we have merely begun. The work stands before us. The great field is here to be harvested. The world must be prepared. God has given us the responsibility. The charge is on our heads, and the burden is ours. Our duty is to preach the gospel of Jesus Christ by precept and by example. Our calling is to prepare the world for the coming of the Lord, and if we will do our duty, if we will exert ourselves to the utmost, if we will work, full of faith, full of zeal, full of determination, and give everything that we have, our hearts, our souls and our strength, the world will be prepared, and when the Lord Jesus Christ comes to reign as King of kings and Lord of lords, we, his people, will be accepted by him. God help us and sustain us to do that which he has given us to do, is my prayer in the name of the Lord Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

I am very happy, my brethren and sisters, to have the privilege of attending this conference; I feel that the Lord has greatly blessed all who have been here. The success which comes to this Church I think is largely the result of its members meeting together, in general conferences and in local gatherings, where they can receive instructions and counsel which they try to carry out in performing the work they have been sent into the world to do.

A great responsibility rests upon the Church of Jesus Christ of Latter-day Saints: The gospel which our Savior gave to his apostles in the dispensation of time in which he lived has been revealed anew in this dispensation and the same Priesthood that has been in the earth always under his direction is here today in the valleys of the mountains in Israel, where Israel is gathered and centered to carry out the great plan which our Father in heaven made before the earth was. This people are a great people; I feel that we owe a great debt to our Father in heaven for what he has done. We have assuredly been blessed. There isn't any doubt in the mind of any man or woman, I am sure, who has followed in his life the authority of the Lord Jesus Christ but that he has seen the return of the Lord's blessings to latter-day Israel with greater force than they were bestowed in former days. I am sure that the Church of Christ in the earth is stronger today than it was yesterday, but that it will never be weaker than it has been in the past, but that it will grow; and as the days come and go, the strength of the Almighty will be manifested in greater power upon the children of men than it has ever been before, until he comes.

When I look into the faces of men and women who are not of this Church, I feel that I owe unto them a testimony, if it is within my power to give it. For they lived at a former time and they kept their first estate. I often tell this to our missionaries in the field—that when they look upon the face of any man or woman they must remember one thing, that that man or woman kept the first estate. They may not have kept their estate as well as others have, but the fact nevertheless remains that they lived and were advanced as a result of their obedience. They received the blessings of the Almighty which gave them the privilege of living here in the flesh and receiving the blessings of the flesh, for it is a blessing to be permitted to live in a body of flesh and bone. It is our duty to warn them, to warn ourselves, to receive admonition and to give it unto others; for just so surely as the sun shines, as the Lord has said, there will come a time when men will be rewarded according to their works; and when men and women find out what they have lost as a result of their disobedience, the Lord's word will be fulfilled, and there will be weeping and wailing and gnashing of teeth.

It is the duty and labor of Latter-day Saints to deliver unto the

children of men the message which the Lord has revealed in these the last days. He spoke unto Joseph Smith. He said the things Joseph Smith declared he said. He delivered unto him the gospel, and the Prophet wrote and preached it. There isn't any doubt about it. I know as I stand here, and I say it to all the world: If there is an honest man, a man or a woman with a heart that desires to know the truth, that knowledge can come unto them. It is easy to receive, easy to understand. The gospel is not full of mysticisms or of things that cannot be understood, but it is a plain and simple plan which the children of men may follow and thereby go back into the presence of our Father in heaven. And unless they do this they cannot return where he is, worlds without end; so says the scripture given by the Prophet Joseph Smith.

These things are given to the world and the words that he gave to the world have stood the test ever since they came into the earth. For nearly one hundred years the Book of Mormon has been before the people, and it has never been proved to be untrue; but, on the contrary, as every year comes and goes it is proved to be a truth by many hundreds of men and women. More witnesses are added to the divinity of that work. And so it is with the revelations of the Lord in this dispensation of time. This gathering itself is a witness—it is a witness unto any man or woman who might walk into this building with a desire in his heart to know whether this is the work of God—this great congregation and the Spirit and power of God felt here are witnesses and will stand for or against men at some future day.

May the Lord give us the privilege to live faithfully unto the end of our lives, that we may return unto him, that we may send our sons, and daughters, and our message unto the world to bring as many souls unto Christ as is possible in the few short years we remain on the earth, I humbly pray, in the name of Christ. Amen.

A cello solo, "Andante," was rendered by Seymour Fisher, accompanied on the great organ by Edward P. Kimball, Assistant organist.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

I feel weighing heavily upon me, my brethren and sisters, the responsibility that comes to me at this time. Nevertheless, I am grateful unto God for this privilege of bearing testimony to you, and I sincerely pray that he will give me strength to speak words of encouragement. It is a wonderful privilege to stand here and look into the faces of those gathered together in this conference, and a great responsibility to endeavor to instruct you in your duties. This truly is a marvelous work and a wonder.

I thought yesterday, when President Grant mentioned the fact that we have nearly eighteen hundred missionaries in the world, preaching the gospel, how many of us here at home fully realize, or in a sense realize, the great missionary work that is being done. Every man holding the Priesthood of this Church, who is magnifying his calling before God, is preaching the gospel, and when I have seen the work that is being done on this block by Brother Goddard and his associates, directed by the Spirit of God, I am sure I am safe in saying that the missionary work being done right here, where the temple of the living God is located, "the mountain of the House of the Lord established in the tops of the mountains, exalted above the hills," is a "marvelous work and a wonder." How many of us realize that hundreds of thousands are coming here to our very doors each year to hear the word of the Lord. I wonder sometimes if the power of the Priesthood, and the manifestations of the power of God through it, are not so common to us that we pass them by, day by day, giving little heed to the warnings and encouragement they bring.

The other day it was my privilege to meet a reverend gentleman on this block. After discussing some of the principles of the gospel with him, he expressed a wish to know something more concerning "Mormonism," so called. It was my privilege later to take him to visit one of our Sabbath schools where those holding the Priesthood were meeting as quorums. He passed from one class to another, ending where the High Priests were in session. In going from the classes where he saw young men ranging from twelve to twenty years of age present in goodly numbers, he said, "Bishop Smith, how do you do it? How do you get them here? We can't do it, we can't touch men of this age." I answered: "See what they are studying. These young men hold the Priesthood; they are deacons, teachers and priests, having been ordained by those who have authority from God to do so. This Priesthood fills them, if they keep themselves clean, with a desire to study the principles of the gospel. There is a place in the Church for them to function. Their greatest desire is to honor the Priesthood and magnify their calling so that some day they will be found ready and worthy to go into the world to preach the gospel of Jesus Christ—this gospel which they are studying. That is the desire that actuates them and brings them here Sunday after Sunday". He said, "How do you get these young men here who are acting as instructors? How much do you pay them for this work?" I referred this question to the superintendent of the Sunday school, who answered: "There is only one man in this building who receives a salary for his work, and he is paid for doing the janitor work." The gentleman's reply was: "It is marvelous! It is a wonder! I am bewildered with it all. The only thing I can compare it with is, if you will pardon the comparison, a three ring circus. You have given me so much to think about, I am bewildered. I think I am safe in saying that you have here in this house today more people assembled for the

purpose of worshiping God than we have in the whole county where I live." His home is in another state.

Now, my brethren and sisters, those of us who hold the Priesthood have great responsibility. You, fathers and mothers, have a great responsibility. My special calling in this Church is to guard and guide the youth of Zion, and to encourage those who have been ordained to the Lesser Priesthood, which Priesthood holds the keys to the ministering of angels and the preparatory gospel, which is the gospel of repentance, and of baptism, and the remission of sins. It prepares young men to do the greater work required of them in later life. In that Priesthood, as we are today, the duties of the priest are to preach, teach, expound, exhort, to baptize and administer the Sacrament; to visit the house of each member, and exhort them to pray, vocally and in secret, and to attend to all family duties. The duty of a teacher is to watch over the Church always, and be with and strengthen them, to see that there is no iniquity in the Church, no backbiting, evil speaking or lying. The duty of the deacon, the little fellow, the beginner, is to assist the teacher, to keep order in the meeting house, and be on hand at all times to labor as directed by the bishop, to perform outward ordinances which help him to grow and become strong in the faith and useful in the hands of God. How many of us realize the blessings that have been promised to us through the Priesthood?

And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (Doc. & Cov. 68:30-31.)

There is work provided for all, and all are expected to work, and are rewarded according to their faithfulness.

For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the Church and Kingdom and the elect of God; and also all they who receive this Priesthood receiveth me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him"; [not a part, not a portion, but all that my Father hath shall be given unto him]. "and this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (Doc. & Cov. 84:33, 41.)

Oh, I sincerely pray, my brethren and sisters, that we will magnify our calling in the Priesthood. Oh, elders of Israel, let us see that there is work for those holding the Lesser Priesthood. See that these young men whose mission is to labor in the Lesser Priesthood have work to do, and as we are commanded here, take them with us:

And if any man among you be strong in the spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also. Therefore, take with you those who are ordained unto the Lesser Priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my Church unto me. Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? Also the body hath need of every member that all may be edified together, that the system may be kept perfect." (Doc. & Cov. 84:106-110.)

God help us to do our duty, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER NEPHI JENSEN

(President of the Canadian Mission.)

With all my heart I am thankful for membership in the Church of Jesus Christ of Latter-day Saints. I am thankful that I know that the Gospel of Jesus Christ is in this Church. I am thankful that I have had the privilege of telling, in a humble way, some of the children of men of the great things which God has wrought in our day and time. I sincerely pray in my heart that I shall always have the strength and the desire to do my part in proclaiming the knowledge of these great things to the children of men.

I have had occasion, frequently, while laboring in the Canadian Mission, to discover the marks of truth in the gospel which we teach. Jesus said, "I came not to bring peace but a sword." Carlyle stated the same idea in the terse phrase, "Every fact is a battle." The greater the fact, the greater the battle. Truth is the greatest fact in the world. I have noticed that the truth that we teach does have the characteristics of a battle. Just a few weeks ago a very intelligent gentleman in the city of Toronto visited three street meetings upon the same evening. These three meetings were all being conducted at the same time. In two of them bitter attacks were being made upon the Latter-day Saints. The other meeting was being conducted by our elders. The gentleman visited the two anti-"Mormon" meetings and then finally came to the meeting in which our elders were preaching the gospel of Jesus Christ. He remained at this meeting to the close. At the conclusion of the service, he approached one of the elders and told of

his attendance at the other two meetings and asked the question, "Are the 'Mormons' the only people in the world?" Well, I hardly think that the Mormons are the only people in the world, but I am quite sure that they have the only religion in the world that has substance enough in it to keep the devil awake at nights.

I have had occasion to witness the purifying and ennobling power of the gospel of Jesus Christ. Some months ago a young man came to our mission. He was a graduate of the University of Utah. In the course of our conversation I asked him how he was going to maintain himself in the field and he said, "I have been teaching school for four years and I have saved a little money. I am going to spend this money in maintaining myself in the mission field." That remark is one of the most eloquent sermons I have ever heard. It is also one of the best testimonies of the divinity of the gospel of Jesus Christ I have ever heard.

I have also had occasion to notice the greatness and generosity of the Saints at home, in maintaining their sons and daughters upon the firing line of truth. A few days ago one of my companions came to me regarding his release. In the course of our conversation he said, "I have just received a letter from my father, in which he writes: 'It is hard to get money at the present time. I have kept five sons in the mission field, but I don't want you to think about coming home until you receive an honorable release.'"

I recall another letter which was received from a good mother in Israel, who had reared ten children. This letter was written to a sister of one of our missionaries. The good mother wrote his sister, "I would rather take in washing every day to keep my son in the field, than to think of his coming home until he has completed his mission."

I want you to know that I treasure the memory of these things above the price of rubies. They testify of great souls, of souls that have been made pure and great by the power of the gospel of Jesus Christ. With all my heart I am thankful for my membership in the Church that produces this kind of souls. I am thankful for the testimony of the truth which God has written upon my heart by the fire of the Holy Ghost. I know that this is the kingdom of the living God. I know that there is in this Church the power and the Priesthood of God. I know that there is in this Church the riches of God's truth and God's wisdom. I do know that Heber J. Grant is a Prophet of God. The promise which he sealed upon my head when I was set apart for my last mission has been fulfilled—a promise which no human power could make come true.

My brothers and my sisters, let us remember who we are and what our mission is in the world, and let us humbly and faithfully do our part, in the name of Jesus Christ. Amen

ELDER CHARLES H. HART*(Of the First Council of Seventy)*

No doubt all of us who have had the privilege of attending these conference meetings have felt that it was good for us to be here. I think that upon each occasion of one of these annual or semi-annual conferences a little different situation confronts the people. They are in need of a little different line of advice; and I felt, as President Grant gave his opening speech, that we had heard the right word, and that it only remained for us to follow the good advice, and that the work of the Lord, spiritually and temporally, in this intermountain country, would be greatly heightened thereby, I think the one thing that we need, perhaps more than any other, is obedience. Our third article of faith declares that salvation by the atonement is conditioned upon obedience to the laws and ordinances of the gospel. Another article of faith calls for obedience to the sovereign civil power and its laws. Many of the evils of the day result from the lack of obedience to the gospel and to the laws which govern us. Our modern scriptures, the revelations unto the Prophet Joseph Smith, are particularly strong in expressions as to the necessity of obedience, in order for us to have the benefit of the great sacrifice made by our Lord and Redeemer. In simplest form, perhaps, it is expressed thus: "My blood shall not cleanse them if they hear me not."

In the Old Testament there are many strong passages indicating the necessity of obedience in order for us to have the benefit of the principles of the gospel and of the atonement and of the promises. When our brother quoted from the Book of Mormon, from Alma, I thought of a similar doctrine, as expressed in the eleventh chapter of Deuteronomy, in the twenty-seventh and twenty-eighth verses, that there would be a blessing by obedience, and a curse for those who did not obey. We have some very striking examples in scripture of the view which the Lord took of disobedience. In the instance of the taking of Jericho, the very taking of it was based upon obedience. It would not have been sufficient if they had not complied with the direction as to the number of times that they should march around the city before it would be their privilege to take it. They were under strict command that it was not an expedition for spoils, and when one Achan disregarded that injunction and had to confess later that he had within his tent, the Babylonish robe, and the wedge of gold, and the shekels of silver, he was taken out and stoned by his comrades, because they realized then the necessity of obedience. King Saul no doubt learned his bitter lesson when the same rule applied to him, that it was not an expedition for private profit that he entered upon in proceeding against one of the heathen nations that merited destruction. When there could be heard the bleating of the sheep and the lowing of the cattle, which he had saved contrary to instructions, and he felt that

he had incurred the displeasure of Samuel and also of the Lord, how deep must have been his regret; how he would have retained Samuel to have him, if possible, wipe out the penalty for the act of disobedience. Another instance is the healing of the blind man by bathing in the pool under the directions of the Savior. Of course, he could not have received his sight by disobeying or any failure to comply with the directions that had been given him whereby he might receive his sight. So, not only in the Church, but in the family circle, there is need of obedience. If time permitted I think we might read with profit at this point, the second epistle of the Apostle Paul to his "son in the common faith," as he called Titus, but time will not permit. Let the Latter-day Saints read this scripture and read more of the scriptures, for I feel that there is great profit to us in so doing.

We are living in a time of commotion. We are still in the struggle of what has been called the "back-wash of the war." It is a time of unsettled conditions. The right of suffrage has been widely extended throughout the earth. There has come within the scope of governmental powers increased duties and increased powers, and men are trying to keep their bearings by fixing their gaze upon the land marks. I thank the Lord for the marks that we have in this latter-day revealed religion of ours; that we have been kept steady, just as an ex-secretary of state found during the war evidences of steadiness here among our people. We might now have fewer instances of suffering and more evidences that we are prepared to stand not only the shock of war but the shock of war's aftermath, if there had been more obedience. People have passed through a stressful time during the last few years. You people within the sound of my voice can testify to that, if not from personal experience, from the instances in the lives of your friends, some of whom have gone down in the financial struggle. I know of one instance of creditors pursuing their debtor, and after the struggle of the debtor had been so severe that he in the meridian of his life had been a victim of adverse circumstances, and had given his life as forfeit, the merciful creditor then greatly rejoiced. In speaking to me of it, he expressed great joy that he had exercised mercy and forbearance and had not contributed in any way to the untimely taking off of his brother. Some find themselves in the position they now are in as the result of disobedience, failure to hearken to the counsel of their stake presidents. I know of some neighborhoods where there is financial distress, and the people feel the pinch of indebtedness, just now as a result of failing to obey the caution given them by their respective stake presidents. I feel sure that the remedy has been offered for any little, or any considerable, inconvenience that the people may be passing through just now, if they will hearken to the voice of our prophet, seer and revelator. You are familiar with the story of the necessity for the cleaning up of a municipality in olden times, in order to properly receive certain guests; and the consideration

by the municipal authorities as to how they could do it upon short notice. Someone suggested that each one clean in front of his own property. That is all we have to do, it seems to me, each one of us, whether we belong to the Church or not, each one to whom this message of the opening address of this conference comes, to be obedient, to give heed to the suggestions, and the distress and discomfort, if any exists, will surely disappear.

I rejoice in the blessings and truths of the gospel. I felt, as Elder Widtsoe gave his testimony at the opening of his speech this morning, that that would be my testimony, and I would like it as such, without taking your time more to repeat it. I would simply like to make his testimony and the testimony of others of the brethren whom we have listened to today, my testimony. I rejoice in the knowledge of the truth. I marvel as I read the scriptures at the evidences that have been given, line upon line, chapter upon chapter, section upon section, of the fact that Joseph Smith was indeed a prophet of God: that not only knowledge, but wisdom dwelt with him. Someone has given us the distinction between the two and said: "Knowledge dwells in heads replete with thoughts of other men: wisdom in minds attentive to their own. Knowledge is proud that it knows so much; wisdom is humble that it knows no more."

We can learn even from that people whose representatives were referred to by Elder Widtsoe. I have often admired the emphasis they place upon honoring parents. They have said that out of a hundred virtues, the first to be listed would be "filial piety," the honoring of parenthood; and they also said that "out of ten thousand evils, lewdness would be placed as the first," as the most offensive.

May the Lord bless us and help us to be obedient to the will of our Father, and to live according to the conditions upon which blessings are predicated, that we may be the happy recipients of the same, I ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Elder Hart has asked you to read from the scripture. I thought I would do the same; and then, while considering it, I believe that nine out of ten of you would not do it, so I am going to read an entire section of the Doctrine and Covenants: Remember this is the word of the Lord Almighty, a revelation from God to his people, the very first section in the Doctrine and Covenants:

Hearken. O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I, the Lord, have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore, fear and tremble, O ye people, for what I, the Lord, have decreed in them shall be fulfilled.

And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure;

Unto the day when the Lord shall come to recompense unto every man according to his work, [not according to his profession, not according to his knowledge, not according to the testimonies he bears, but according to his work] and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenants might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding,

And inasmuch as they erred it might be made known:

And inasmuch as they sought wisdom they might be instructed:

And inasmuch as they sinned they might be chastened, that they might repent;

And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time:

And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the Book of Mormon;

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually,

For I the Lord cannot look upon sin with the least degree of allowance;

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received, for my spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever. Amen.

A revelation from the Lord God to the Latter-day Saints.

Elder Melvin J. Ballard, the choir, and the congregation sang, "Who's on the Lord's side, who?"

Benediction was pronounced by Elder John A. Elison, President of the Raft River stake of Zion.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting was opened at 2 o'clock by President Heber J. Grant, who announced that the choir and congregation would sing, "Do What is right, the day dawn is breaking."

After the singing, the opening prayer was offered by Elder Clarence Gardner, President of the Star Valley stake.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

To the man who communed with Jehovah was given a wonderful promise. The Lord said to him: "Thy people shall never be turned against thee by the testimony of traitors." This promise has been enjoyed, is enjoyed, and will be enjoyed by every president of the Church of Jesus Christ of Latter-day Saints; and with our leaders we will go on to victory, the victory which will win for us eternal life, growing up in all good things, perfected in doctrine, in Jesus Christ, our head.

It was a soul-thrilling message that our president delivered unto us yesterday morning. He stirred up our minds by way of remembrance to the divine mission of this Church: this mission is—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Where there is no vision, the people perish." In this Church this vision is a broad and glowing light, and whenever we do not sense sufficiently our mission of preaching the gospel, it is a sign that our vision is dimming, and hence the necessity of prophets and apostles to remind us of our duties, and to make more clear this glorious vision which should always be before the eyes of every Latter-day Saint.

The testimony of Jesus Christ abides in this Church. Some of our young men may grow slack, seemingly indifferent; but sooner or later will come in their lives a great awakening. The testimony will flame up in their hearts in time of need. It may be that it will require the winds of opposition to make this flame spring up in their souls, but sooner or later, in their direst need, it will come to them; and this is a comfort and joy to the hearts of the Latter-day Saints. A young man laboring in the Georgia conference, several years ago, said he believed in the gospel, came on a mission because he felt it was his duty to come, but he could not say in his heart that he knew the gospel was the power of God unto salvation. After he had labored in the conference a couple of weeks, he and his companion were attacked by a mob. The mobocrats chased these young men for about two miles, and when the young man who said he had not a testimony, had outdistanced his pursuers, he faced about and, pointing his hand in the direction of the mob, said: "I know this gospel is true." Thus there came into that young man's soul the great awakening light.

The Church is the mother of men grown strong in giving. I believe that affiliation and adversity play an important part in our lives. I am reminded of the words of Alma, the Nephite prophet, in the thirty-second chapter of the book bearing his name. Some poor people came to him and declared that they had been cast out of their

synagogues because of their exceeding poverty. Alma had the courage to give them the counsel they most needed. I believe it takes as much moral courage sometimes to teach the poor as it does to counsel the rich. These people were poor in this world's goods, and poor in spirit. God said: "Blessed are the poor in spirit who come unto me." Unto these poor in heart Alma said:

I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren, because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble, blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth, shall find mercy; and he that findeth mercy and endureth to the end, the same shall be saved. And now as I said unto you, that because ye were compelled to be humble, ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word."

Brethren and sisters, will future historians write the melancholy story that the Latter-day Saints were compelled to be humble? I don't think they will. I believe that, aside from afflictions, from prosperity, we should always humble ourselves because of the word, because we know that this gospel is the power of God unto salvation. This personal testimony that comes to our sons and daughters, this testimony that they receive when they are baptized, when eight years of age and receive the gift of the Holy Ghost by the laying on of hands by the servants of God, this testimony is the secret and the reason for the steadfastness of the members of this Church. Against this testimony—which is the heritage of God's sons and daughters—the gates of hell shall never, no never, prevail. Amen.

ELDER NICHOLAS G. SMITH

(Late President of the South African Mission.)

What an inspiration it is to look upon this sea of faces, of people who have lived the gospel and who are striving to live it. What a joy it is, I say, to be here in your midst. I come as a foreigner. For eight years I have been in the South African mission. I remember when I was called to go there some of my friends said: "O, get it changed. Don't go down among the heathen," and I said to them: "But who am I that I can have my mission changed? I believe that the authorities of this Church are men called of God, and if they ask us to do anything it is from God himself, and who am I that I can tell the Lord that he does not want me in South Africa? These men who preside over the Church are God's servants and when they speak to us they speak with authority: and we have no right to suggest to them, or to the Lord, that he does not know where he

wants us. Wonderful has been the manifestations of the Lord shown to me in that land. They said I was going down there among the heathen. How surprised I was to find out the laws and rules under which they live! When I came home I discovered that in some respects we are following in the footsteps of the heathen. I found when we landed in New York, that we wore just about as many clothes as the heathen did in South Africa (Laughter). They have some other customs that would be well for us to copy after, as well as this custom. They have a rule or law down there which compels all the stores to close down one-half day each week; and upon that half-day the populace go out, and they have their sports and their games. They have another law which compels every store, even the drug stores, to close upon the Sabbath day—down amongst the heathen, if you please; and there are no moving pictures there upon the Sabbath day. Why, I was preaching in one of the wards one evening when an ice-cream wagon came along, clanging its bell, and some of the folks went out and bought a cone—I suppose to keep themselves awake until I finished talking. But these things are not right to my mind—speaking as a foreigner, as one of the members of the Church who comes from a foreign country to Zion, to learn of uplifting laws and ways; why can't we, Latter-day Saints, see to it that the Sabbath day is honored and respected in our midst? Why, the law should go out of Zion, and the word of the Lord from Jerusalem. Then why do we not have these rules in our own places of residence—right here in Zion? Another law they have down there: no one can buy fire-arms in that country who has not a permit from the magistrate; so that only loyal citizens are enabled to secure fire-arms. I never heard of a hold-up in that country all the while I was there. Think of it. Here in Zion, every time I pick up a paper, I read of dozens of them. Why is it? We might well copy after some of the laws and rules that the heathen have. Let me tell you, down there they have good laws, for it is one of the dominions of the British Empire, and the people make their own laws.

The Lord did not fail us in that mission, thank heaven. He sent a man down there in my place who is in very deed a servant of God, and now the way is opened up so more missionaries can go to South Africa. One of them has already arrived there, a young lad who went all the way to South Africa; he has been permitted to enter, and he is there now with President J. Wyley Sessions, who is presiding over that mission. And let me say to you, brethren and sisters, if you have a son who is called to that mission, rejoice in the fact, for he is down there with a man of God, and there is no better place to be in all the world.

By way of closing I desire to bear my testimony to you, to show you all how the Lord takes care of his own. You remember in

that awful October when the "flu" came over the earth, we had it down there. My mother wrote me from Salt Lake City and said: "Son, nearly one hundred people have died here during October." In return I answered and said: "O mother, if only one hundred had died in a day how happy we would have been here; but it was one hundred, two hundred, three hundred, four hundred, five hundred in a day; and when a week had passed five thousand people had died in the city of Cape Town alone, which is about the size of Salt Lake City. When the second week had ended ten thousand people had been taken by the scourge."

Think of it, brethren and sisters; and yet here we complain because one hundred had died in a month. During this time of death and desolation, it crept into the mission house. Our elders went down with the dread disease. Only one besides myself was left upon his feet—Elder Aaron U. Merrill, a grandson of the late Apostle Merrill, of Cache valley. I said to Elder Merrill: "Are you prepared to go with me to bless the people?" He said: "I will go, President." Mind you, we saw children dragging their parents' coffins along the street. But soon the coffins were all gone, and then we saw forty and fifty bodies wrapped in sack-cloth, placed upon motor trucks and taken off to the cemetery and thrown into trenches. Some of our friends we carried away in bread wagons, others in wheel barrows, others were carried away on the shoulders of men. Death and desolation all about us! When it came, there were fifty-seven members of the Church of Jesus Christ of Latter-day Saints who went down to their beds with this dread sickness. Elder Merrill and I went from door to door. Half of these people should have died, according to the rules of the game. The first door we came to we found a young woman, a girl, who had married a man outside the Church. We opened the door and walked in, because, mind you, people were unable to answer knocks. Some places they went into, they found as many as eight dead lying around in different rooms, some in the bed room, others out by the water, where they had been trying to get a drink, and where they had died. When this man saw us, he told us, in his delirium, to get out; but we refused. We got him on to the bed. We saw that he was dangerously ill. The doctor had been there just a little while before, and had said that both of them were dying. We administered to this young woman, according to the pattern which was set by our Lord and Savior, and which James tells us of; and the Lord raised her up. We went from house to house administering to the members of the Church who were sick with that dread disease, and the Lord raised up every one of them. Not one Latter-day Saint died in the city of Cape Town. One of the elders, Elder Charles Elmer Sessions from Kimberly, wrote to me and said: "President, the Lord has not refused to acknowledge a single one administration." Think of it, brethren and sisters. Why, we have God

with us here, here in Zion. We have the Priesthood here. The miracles are not to be read about in only the scriptures. Christ did not perform the last one, nor his apostles; but he said that greater things than he did should we do; and we have that power here with us. Let us exercise our faith, to the end that we might raise even the dead; because I testify to you that I have seen the dead raised. God bless us here in Zion, help us to live the gospel and to follow in the foot-steps and take the advice of the leaders of this Church, is my prayer, in Jesus' name. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission)

I feel I can do no better during the brief moments I occupy this position than to add my humble testimony to the inspiring one to which we have just listened, concerning the spirit and power of the Almighty in the Church of Christ, wherein his authority is recognized and his blessing bestowed upon those who receive, through the ordinances of the gospel, the administration of the elders. I shall refer briefly to an incident of recent occurrence in my own home, in which, as many of my friends here know, Sister Iverson was seriously ill, and the manifestation of God's power on her behalf was marvelous in very deed. I think of it with unspeakable gratitude in my heart; but I shall pass to another incident even more striking than this one, though this was a marvelous manifestation of our Father's love and power in response to the prayers that were offered and the fast that was observed, not alone in the mission field but by the hundreds of kind, sympathetic friends here in Zion. To them we feel obligated and extend our sincere thanks and gratitude.

The incident I desire to refer to is an experience which came to a sister residing in Portland, the president of the Young Ladies' Mutual Improvement Association, who, when set apart by President Melvin J. Ballard, shortly before I came into the mission, protested that she should not accept the position because of the state of her health. But by him she was promised, in a blessing given in connection with her setting apart, that if she would accept the position the Lord would give her sufficient strength to attend to the duties of this calling and the meetings of the organizations. Her testimony is that she has never absented herself from these meetings, notwithstanding she has made equally great efforts on other occasions to attend Sunday evening services, but often was unable so to do. Her health seemed to continue to fail her and last November her condition became serious, and grew rapidly more serious until June of the present year. In the meanwhile many eminent physicians were consulted, and lastly a clinic of specialists, the senior member of which is a very distinguished surgeon and physician, concerning whom the Mayos have said so long as they have him in the northwest,

it is useless to send patients to Rochester. Under these specialists, she passed for examination from nine o'clock one morning until five in the afternoon, seven men having examined her, and the conclusions were that she was afflicted with cancer of the abdomen. I do not know the exact location, but every indication and every conclusion of these men was that she was suffering from cancer. Moreover I am told that she was also suffering from a dropping of the stomach and bowels. The growth in the abdomen was not only perceptible to the touch but plainly visible to the eye. When it was decided that she undergo an operation, after she had been administered to, about two weeks before her going to the hospital for this examination, and the decision was reached on the afternoon preceding the morning on which the operation was to be performed, word was sent out to the Saints and the elders, requesting that they meet in fasting and prayer on that particular morning. At nine o'clock in the morning she was placed upon the table, the anaesthetic was administered, and the surgeon rolled down the sheet and he was just about to make the incision when the abdomen, inflated highly as it was, deflated before his eyes. In perfect amazement he shook his head and said: "I have never seen anything like that before in my life. I can't understand it." He made a hasty examination which revealed nothing but normal conditions. He turned away and the nurses looked into each other's faces in astonishment. They too turned away. She was taken to her room, and when she regained consciousness she began to inquire as to why they had not operated. The nurses said: "We do not know. The physician said it was unnecessary." Shortly thereafter the physician appeared and she said: "Doctor, what is the reason you have not performed the operation?" He said: "Because I think it unnecessary, and I cannot tell you the reason why." She said: "I can. It is because the Lord has healed me in answer to the prayers offered by the members of the Church," and she bore her testimony to him.

He was a little fearful as to subsequent developments and desired she should remain there for two weeks for safety; but the following day she insisted that she return to her home. To him she said: "I am here on borrowed money. I am well. The Lord has made me well, and I desire to return to my home and children. If you do not believe I am well, you may call any physician you desire, or any number of nurses, and make a thorough examination, and if you decide I am not thoroughly healed and well, I shall remain as long as you desire me to." He said: "That is fair enough." They made a thorough examination, only to find that every organ of the body had resumed its normal position and condition, so to her he said: "Go home." Since that day she has enjoyed health that she never before enjoyed in her life. She looks ten years younger, has put on fifteen pounds of flesh and looks almost like a different being. The doctor said: "I cannot account for it," but I know, as she knows, that it was the power of the Lord in answer to the prayer of faith that healed this woman. I have heard upon several occasions, though I have not verified this

statement, that to this circumstance the doctor has referred, while speaking to some of his professional associates, as the " 'Mormon' miracle."

I testify that the power of the Lord is in this Church, that he hears and answers prayers, that our Father rules on high; that his Son is the Redeemer of the world, that Joseph Smith is his prophet, and this is the Lord's work. This is my testimony in the name of Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission.)

I am glad, my brethren and sisters, for the opportunity of attending this conference. My soul has been made to rejoice in listening to the splendid counsels that have been imparted, and in hearing the testimonies that have been delivered concerning the wonderful work of the Lord. It falls to my lot, at the present time, to labor in the California mission. California, as you all know, is a state of considerable renown. There are things transpiring there that perhaps do not occur anywhere else in the world, as far as I know. There are a great many people in California who are there for pleasure, who have come from other sections of the nation, and from other nations, in order to enjoy the wonderful climate of California, and to spend the money that they gathered together. It is a common thing in Southern California for Canadian people to hold a reunion, and people who are from New York, and from Iowa, and from Illinois, and practically all of the other states of the Union; they come together in large numbers. It is astonishing at times, to note the number who congregate in these various reunions from other nations and states in the United States. I do not know whether anything of this character is found elsewhere in the nation or not.

I think there is a general feeling that the people of California are not seeking for religion. Nevertheless, I am very happy to be able to report that there are many very excellent people in the State of California, and that many of them give the missionaries opportunity to expound the principles of the gospel which they have been sent to teach; and there are a few who are convinced of the truth of that message, who yield obedience to the doctrines and become identified with the Church of Jesus Christ of Latter-day Saints. There are many people of our own faith who appear to be attracted to that state, and we are receiving hundreds of men and women who come from the various wards and stakes here in Zion to identify themselves with the branches of the Church that are located in California. We have some very excellent Latter-day Saints, just as good as can be found in any other part of the Church or in any

other mission, men and women who are devoted to the service of the Lord, who feel that they are under obligation to live the principles of the gospel and to convince others, by the example they set, they have indeed received the truth; men and women who are that willing to give their time for the building up of the Church and for the strengthening of the organizations that have been effected in various parts of the mission. In fact, there is a spirit, in connection with missionary work, which seems to seize hold of many people who have been indifferent to their religious duties here in the wards at home, and they become aroused to the necessity of devoting a little of their time to the service of God and the advancement of his work. We have had the joy of seeing a good many who formerly have been quite careless and neglectful, turn their attention to the work of God and render special service in advancing our Master's interests. I am very glad to be able to report that we have a corps of missionaries who are interested in preaching the gospel, and who, notwithstanding they feel weak, are bearing testimony, to the truth as it has been revealed; and even in California, the power of God is made manifest.

Just a few weeks ago, a telephone message was received, answered by a young elder of just a few months' experience. A person desired to know if he could be administered to. He was not a member of the Church, but expressed a belief in the truths of the gospel as it has been taught by the missionaries. He was informed that if he had faith to believe that God, our Father in heaven, would hear and answer the prayers of his servants, there would be no objection to his coming to receive the healing ordinance. He came into the office on crutches, and two young boys, in the fear of God, anointed him with holy oil, and laid their hands upon him. They rebuked the trouble that had been preying upon him for a long period of time, and when the ordinance was completed and one of those elders took his crutches and offered them to the man, he looked up into his face, smiled, and said: "My brother, you don't know what has taken place. I am healed!" He walked from the building without his crutches; and, on the following day he accompanied the missionaries on a ten-block walk to show them the residence of a person they were seeking; and he has continued free from the ailment that held him down for a long time.

So that, God is in California, notwithstanding its pleasures, and the fact that there are tens of thousands of people who think little of him, and who are not seeking for religion. There are other men who love the Lord, who are willing to listen to the testimonies borne by his servants, who hearken to the doctrines that are expounded, who are going to believe by the power of God and the Holy Ghost that they come in contact with the truth, who have the courage, even in pleasure-seeking California, to cast their lot with the people of God,

and to give of their time and their substance that the purposes of God may be accomplished.

In California, in this time of stress, we have asked the people to think of the missionaries. I would like to say to the fathers and mothers, here at home and in that mission, that Latter-day Saints have responded quite liberally and have contributed of their means, that others who were in distressed financial conditions might be aided, and possibly prevented from returning home. I am glad to say that we have missionaries today who are faithfully pursuing their labors, who have been preserved in the mission field by the faith and liberality of the Latter-day Saints who are in California; for, in every conference of the California mission, there are people who have contributed of their substance, that they might help the missionaries, that none of them should return home before their labors are completed. Of course, they have not been able to prevent some of the missionaries from returning; but they are helping, according to their substance, to provide for them.

I suppose it is natural, when one is engaged in missionary work, that he feels that the important thing, as announced in this conference, is the message that has been delivered by President Heber J. Grant in relation to missionary work. I hope fathers and mothers will take to their hearts the message as it has fallen from the lips of the prophet of the Lord. I think there is very great necessity for such a message. I have never before come in contact with a spirit like the spirit which prevails in some sections, at the present time—the spirit of the missionaries and some fathers and mothers, that they know when their sons and daughters should be released from the mission field. I have had considerable experience in the mission field and I have never before come in contact, in any other missionary labor, with a spirit of this sort. I know what my own feelings were and the feelings of my companions, in my early missionary experience. Why, we would have died in the mission field before we would have suggested to the mission president that we ought to be released to return home. I myself have recommended men to be released because of ill health, when I have had fear in my heart that they would lay their bodies down in a foreign land, and they have pleaded, in tears, that they might be permitted to remain in the mission field. They had an absolute feeling of opposition to such a release, and a determination to remain and fulfil the mission to which they had been appointed. I have had men, right on this temple block, almost command me as the president of the California mission, to release their sons to return home. I have received letters from fathers, from various sections, intimating that they will no longer provide the means to sustain their sons in the mission field. I recognize the fact that we do live in strenuous times, that fathers and mothers are having great difficulty to provide the necessary means to meet the expenses of

their missionary sons and daughters, but I do not believe that it is the right or the prerogative of any father to write to the mission president demanding the release of his son or daughter. I believe the proper course to pursue is to confer with the authorities at home, those who know the conditions and circumstances, and if it be necessary for them to be called from the missionary field, let them be called because of recommendations that have been made by the bishops, or stake presidents, who are familiar with all the circumstances. There is no desire to hold men in the missionary field to the injury of fathers and mothers; but there is a desire, a strong desire, that when the Lord God Almighty has touched the souls of young men, has made them know the truth, and has fired them with a desire to preach the gospel of the Lord Jesus Christ, they shall be given the opportunity, and not be called home to their sorrow and disappointment, and to the weakening of their own faith. I would that the men of Israel might sense the obligation that rests upon them in relation to the preaching of the gospel. It is not only the call of the president of the Church, but, as he quoted from the Scriptures, it is the call of God. He that is warned, let him warn his neighbor. When I think of the great hosts of men who have been specially ordained as witnesses of the Lord, Jesus Christ, men of power, men of experience, men of capacity, and not one of them in the missionary field, I do not think that a very extravagant statement.

There are only boys in the mission field, boys in their teens. You men of thirty years of age, forty years of age, filled with physical power, and the power of God, is there not responsibility upon you in relation to the preaching of the gospel? I think there is, and I think it ought to be possible, in the midst of the hosts of men who have this experience and ability, for a few of them to be standing by the side of the boys and girls who manifest their faith and their willingness to preach the gospel of the Redeemer. I thank God that notwithstanding their feeling of weakness, wonderful development takes place among these young men and women. I thank God that the boys and girls in the mission field have been made to know the truth of the gospel just as thoroughly as their fathers and mothers know it, by the experience that has come to them as preachers of righteousness. We ask for help, I wonder if there is any mission president who could say, when one of his missionaries found financial difficulty, that a bishop has felt that responsibility was upon the community that he represented, and that the people have been called upon to contribute a little of their means, that their boy or girl might preach the gospel? There are many of that kind, I fear, but I believe this responsibility is upon every ward, and upon every stake; and that, notwithstanding financial stress, there are means in the land to provide for missionaries, if the people have the disposition. I think this

disposition should be cultivated, that the gospel message might be carried to the people, that repentance may be called among the people, and men and women may be invited to the waters of baptism, to receive, by the holy ordinance, the remission of their sins, and by the laying on of hands, be brought in communication with the Holy Ghost and receive from God our Father a knowledge of the truth as it has been revealed.

That is your business just as much as it is my business. I happen to be in the mission field today; it may be your turn tomorrow. All of us should be lending assistance, that our skirts may be free from the blood of our fellow men. I thank God for the gospel. I rejoice in preaching it. I am glad to be a missionary. I am proud of my associates. I am glad to bring to fathers and mothers the glad news that their sons and daughters love the truth, and that they comprehend, measurably, the great plan of salvation. I bear record to the work of God, to the power of God. I bear record of the truth of the promises of God, in relation to the development of his purposes and the triumph of his work. God help us all to do this, for ever and for ever, and be found at the post of duty by night and by day, I humbly pray in the name of Jesus Christ. Amen.

A duet, entitled, "Glory Forever," was sung by Emily Grant Young and Elma Young, violin obligato by Willard Weihe, with Tracy Y. Cannon at the organ.

ELDER JUNIUS F. WELLS

(Assistant Church Historian.)

I esteem it a very high privilege to mingle my voice with the voices of my brethren, in declaring the kingdom of God and his righteousness before the great congregations of his people. I esteem it a very great privilege to be present at this conference, the first I have attended since President Grant succeeded to the presidency of the Church. I rejoice in seeing the manifestation of the spirit and power of his high office resting upon him, as I have witnessed it resting upon all of his predecessors, except Joseph Smith, the prophet, whom I did not know. I rejoice, my brethren and sisters, in the progress of the work of the Lord. I recall fifty years ago sitting in this house listening to that great prophet and apostle of our Lord Jesus Christ, Elder Orson Pratt. Upon that occasion he told of his conversion to the gospel at the age of nineteen, immediately after which he set out afoot, on a journey of between two hundred and three hundred miles, that he might visit Joseph Smith and gaze upon the face of that remarkable man. He was satisfied, when he did so, that

he stood in the presence of a prophet of God, and he received the ministry of that prophet. He was called immediately into the service of the Lord and the prophet told him that it was his destiny to be a preacher of the gospel; that the time should come—this was only five months after the organization of the church, in 1830—when twelve apostles should be chosen such as there had been in the days of Christ, and that he should be one of them. This astonished Elder Pratt, beyond measure, but he lived to realize the fulfilment of that prophecy, within five years, in 1835, when the apostles' quorum was organized. I recall upon the occasion of this wonderful discourse that Elder Pratt expressed his happiness and joy in the great progress that the work of the Lord had made up to that time. He foretold, in quoting from the scriptures, from the prophets and from the Psalms, the time when the fulness of times of the gentiles should come in. He still declared, after preaching for forty years, ever since the organization of the Church, that the time was coming and should be fulfilled within the generation in which the Church was organized. He did not pretend to say just how soon it should be fulfilled, but he said: "Forty years have passed since we commenced to declare that this time was approaching. I do not know that I shall live to see the fulfilment of the prophecy concerning it, when the ambassadors of the Church, the elders, shall go forth, not so particularly to the gentiles, but shall turn from them and go forth particularly to declare the word of the Lord to the Jews and to the descendants of Jacob, others of the house of Israel. That time is coming, he said, when there shall come forth from God a direct commandment to His servants that they should carry this message to the house of Israel, and, that they should go swiftly. They should be welcome when they then go in their ministry. He said that hundreds would receive them, and thousands and tens of thousands would welcome them for they should go in power: "In the day of my power, saith the Lord, my people shall welcome me." He pointed to the young men who were assembled in the congregation. I happened to be one of them, and it seemed to me that he was pointing at me. Anyway, I was thrilled to the marrow of my bones, for he said: "You young men, who are sitting before me, will see the fulfilment of the times of the gentiles, when this message shall be taken to all the house of Israel. The responsibility of carrying it rests upon you, and God will require it at your hands." A year after that, very much to my surprise, I was called to go on a mission. I was but a boy, and I desired to go to college instead; but my father said he could not send me to college, and proposed that I should go on a mission. I said: "Very well, I will go, get through with my mission, come home and go to college on my own account." He placed his hands on my shoulders and said: "You will never get through going on a mission, not as long as you are a Latter-

day Saint." That seemed a hard saying. Instead of then giving me two or three hours' instruction he said: "Get the spirit of your mission. Don't know too much but believe all you can. I guess I needed that. I had not been in my field of labor, in old England, more than a few weeks when I obtained the spirit of my mission; then I understood what my father meant, and I declare to you, my brethren and sisters, that from the moment I received the testimony of my mission, of my calling in the priesthood, and of my right to speak in the name of the Lord to my fellow creatures, it has been inconceivable down to the present moment when I should not be a missionary—in one fashion or another. I believe I have been, sometimes not very useful, but at other times perhaps more so, in different ways engaged in promulgating this work now for fifty years, and I thank God for it with all my soul, that I have been, in His mercy and providence, thought fit to perform some part in carrying on this great work.

I rejoice in the greatness of this work, in the prosperity of this people, in the approach of that condition of power that its message will be welcome throughout the length and breadth of the earth, when it shall be carried as it has never been carried before, when it shall be taken on swift wings, through the clouds, on the wings of the wind. I was telling a Catholic priest the other day that some of those angels the Apostle John saw flying in the midst of heaven, did not have feathers; but they were in flying machines, and that we Latter-day Saints expected to carry the gospel like the angels sung of by the prophets of old, to every nation, kindred, tongue and people, flying with the everlasting gospel to preach to them that dwell upon the earth. I have seen that partly fulfilled already in watching President George Albert Smith and his son soar up from the Hangar in Brussels and fly away to London in an aeroplane—angels, ambassadors of the Lord, having the gospel of Jesus Christ to preach to them that dwell in Great Britain. We will send many of our missionaries that way, in the time of many of you, young men.

I rejoice, my brethren and sisters, in the testimony the Lord has given me. I know that his power, that his Priesthood is upon the earth and that we who bear it have a message that mankind stands in dire need of. There is no salvation outside of the ministry of the Church of Jesus Christ to the children of men, and no other people possess it, but this people, to whom it was given through the ministry of Joseph Smith the prophet.

May God help us to be worthy and stand firmly, and assist in promulgating the truth, to the salvation of our fellow creatures, is my humble prayer in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

When I look out over this vast congregation of men and women, I am deeply impressed with the benefits, as well as the obligations, that come to us by reason of that wonderful association which we have with one another. I am also led to reflect that with every association that we form there will come certain obligations and we may derive certain benefits. When our father Adam was placed in the garden of Eden, he was there alone. He formed no association with other men, for there were none, but he stood alone. Under conditions of that kind, isolated as he was, it became his solemn duty to make of himself a splendid and suitable companion. This everyone can do when he becomes isolated, by the development of holy meditation, by keeping himself clean and unspotted from sin, by being worthy, by taking proper care of himself, both bodily and spiritually. But the Lord saw that it was not good for man to be alone and he gave Eve unto Adam to be his wife, and thus a new association was formed, and with that association came additional benefits and likewise additional obligations, the obligation of husband to wife and wife to husband. When children came, a new and enlarged association was formed and with it came the additional benefits of the family organization, and also the obligation of father and mother to their children and the obligations of the children to their father and to their mother. It is then incumbent upon all who form this family association that they shall discharge with fidelity the obligations resting upon them in order that they may receive the benefits that come by reason of it.

So it is with every association that we form and there are many of them. There are business associations, co-partnerships, joint stock institutions, and whenever such associations are formed they likewise have their obligations and benefits, and it becomes incumbent upon all to discharge, with fidelity and with honor, those obligations and thereby reap the benefits. Human beings, essentially social in their nature, continue to enlarge the scope of their association and form themselves into civil governments. All nations, kindreds, tongues and peoples together with their subdivisions into states, counties, municipalities constitute such associations, some better than others, because they are better governed or organized under better laws than others, but responsibilities and obligations come to each member of such association commensurate with the amount of power or influence that the individual member of that association exercises and can or is permitted to exercise for the benefit of those with whom he is associated.

In a despotism, an absolute monarchy, where the king rules, and the people only submit, great is the obligation of the king, but the individual citizen's obligation is correspondingly less. In our own government, where the people rule, each individual citizen is a ruler in the

nation and great is his responsibility; great are the obligations that rest upon him by reason of that citizenship, for he himself is a ruler, a sovereign, and helps to form and fashion the government of which he is one of its rulers. If we have good government it is because the individual citizens are good. If we have a bad government it is because the individual citizens are bad. That applies not only to the nation at large, but to the state, to the county and to the city.

In this great republic, where all just powers are derived from the consent of the governed, how great is the responsibility of the individual citizen. How we ought to discharge, with fidelity, the obligations incumbent upon us as citizens! No citizen of this republic has the right to find fault with his government, unless he has exercised his power and his rights as one of those citizens, endeavoring to make the government what it ought to be. No citizen who has not exercised this power has the right to blame the sheriff or the mayor or the governor or any other officer of the state if, perchance, the laws of his state are not being enforced within the state or the county or the city in which he lives, for it is his own fault and he can blame no other; but when he has done his part, then he can be justified, and not otherwise.

What a wonderful privilege it is to be a citizen of a republic where every citizen has an equal right. He should then exercise the same for the welfare and exaltation of the people. "Righteousness exalteth a nation, but sin is a reproach to any people." Sin should not be permitted to go rampant when it is a violation of law, and every good citizen will see that he does his part to have wholesome laws passed, and that they are executed and administered as they should be, in the spirit of right and in opposition to wrong. When we read in our newspaper files of the gross transgression of law all over the land, the people violating the provisions of the Constitution, which we believe has been inspired of God, how our hearts must be filled with indignation against this wanton violation of law. When we see such wholesome legislation, as the law prohibiting the sale and manufacture of intoxicating liquor, wantonly being violated, and how many officers there are who perhaps are not in sympathy with the law or, what is worse, corrupted by the bribes of the law breakers, wink at such violations, how humiliated we must feel when we realize that these are the men whom we have chosen to execute the laws, and we are therefore ourselves to blame. Indifference to politics, neglect to attend primaries, apathy in matters of such vital importance as the government for which we are directly responsible, will not exonerate us from this blame.

There is another association to which I desire to call your attention, a still grander and greater one than those which form the nations of the earth. It is all-embracing in its scope. It is the Church and kingdom of God; and in looking out upon this

congregation, made up of men and women coming from every nation under heaven, formed under a supreme law, the perfect law of liberty, the gospel of the Lord Jesus Christ, designed to exalt the children of God, to liberate them from the bondage of sin, governed by the gospel of the Lord Jesus Christ, the only plan by which men and women can be brought in harmony with the will of their Creator, how my heart thrills with joy and my bosom swells with pride to feel that I am a member of it. Then I think of the obligations; and Oh, how great the benefits! Our obligations to God; the Giver of all good, a life of devotion and obedience to his law; our obligations to one another as members of this great association; a life of honesty and integrity, of virtue, of brotherly love; our obligation to ourselves, to keep ourselves clean and unspotted from the sins of the world. In short, the obligations of this Association are so all-embracing that they include within them all the obligations of every proper association which we may form, and preclude our membership in any other.

Those who faithfully discharge the obligation of this association will incidentally fulfil those of all the rest, the obligations of husbands and wives, of parents, and children, business obligations, and the obligations of citizenship. Unfaithful husbands and wives are not good members of the Church. Parents who fail to teach their children, both by precept and example, are not good members. Men and women who violate the laws of their country, state and city, and especially officers who wink at such violation, or who conspire or join in their violation are not only not good citizens, but they are likewise not good Latter-day Saints. Not only is it an obligation to lead a clean and virtuous life, an honest and moral life in our association as members of the Church, but also in every other association. No man is a good citizen if he leads an immoral life. No officer is a good citizen who winks at and condones the violations of law. Such men may be found who will cry themselves hoarse in lauding the "Stars and Stripes," and prate about the Constitution and the principles of human liberty, and are frequently found at the primaries and conventions seeking nominations to public office, but if they are unclean they are not good citizens. "When the wicked rule the people mourn." Hence the obligation to choose good men and wise men for places of public trust.

Many and great are the blessings to be derived from our association in the Church of Jesus Christ of Latter-day Saints, but they may only be realized when we fulfil the obligations in connection therewith, the obligations of faith in God and repentance from sin, the works of obedience to the law of the gospel. Then shall we be cleansed from sin in the blood of the Lamb of God, then shall we be enlightened by his Holy Spirit, then shall we grow in the knowledge of God and good works day by day, and finally receive the crown of life which the Lord has promised to them that love him, even "Eternal Life,"

God's greatest gift to his faithful sons and daughters. May they all be yours, I pray in the name of Jesus Christ, the Lord. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy.)

During our two day's conference I have listened with a great deal of interest to what our brethren have said to us. My mind has been very active during the conference, and I have thought about a great many wonderful things, to me, that might sound very flat to you; but for some reason, this afternoon, I feel like a fellow who had run entirely out of material, having exhausted the material that I had, in thought. I think of what Elbert Hubbard said. It struck me rather strangely the other day. He said: "If you are going to reform the world you had better begin with yourself, and there will be one rogue less in the world." Of course, I did not want to apply that to myself, but I would not object to applying it to you.

Now, brethren and sisters, I shall address you for a short period of time, only a few minutes—although it seems a long time to you, and does to me; it certainly will before I get through. My voice has been heard among this people for nearly thirty years. I think I have been in the ministry here at home for nearly that length of time. I would not give my experience and the association I have had with the brethren of the authorities for all the riches in the world. I hope, brethren and sisters, that during these thirty years, I have created an impression in your minds—at least I have tried to do that—that I am trying to be honest. I am trying to be truthful. I am trying to be sincere and loyal and unafraid. There is nothing that I desire more, outside of the Spirit of God and the honoring of the Priesthood and the sustaining of this work, than to have an honest mind. It seems to me during the past few years that the minds of many are warped. We do not think honest; we do not hear straight, nor do we see straight. I am sure, from the experience I have had in the Church, that the Lord can do very little for a man who persists in being dishonest and untruthful; and, of course, it goes without saying that no man or woman in the Church of Jesus Christ can be immoral, and have the Spirit of God to be with them. I read in the Doctrine and Covenants the message that was given to the elders in early days. The Lord said: "But with some I am not well pleased." Now, what was their trouble? "Because they will not open their mouths but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them, and it shall come to pass if they are not more faithful unto me it shall be taken away even that which they have." I realize, my brethren and sisters, that, during the past thirty years I may have said some foolish things. I have, in my own way, given the people a good deal of chaff to get them to take a little wheat, but some of them haven't got sense enough to pick the wheat out from the chaff. If a man in this Church ever does

say a foolish thing, they will remember it to the very day of their death: and it is the only thing some of them do remember. I think they do mighty well to remember that. .

I find out some things by reading the Doctrine and Covenants—which, by the way, I do read. I am familiar with the Bible, a little, and the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. I have wished, sometimes, that there would be a big fire and burn all the rest of the books so that we would read these books more. Sometimes I feel that a man ought to be imprisoned for writing any more books; because I got my experience mostly by reading the books which contain the revelations of the Lord. I got my first experience in the Southern states in two years, and I read the Bible; I read the Book of Mormon; and I read the Doctrine and Covenants and the Pearl of Great Price. I don't believe the man lives, unless God inspires him, who can ever breathe into a book what you can get out of the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. That is my testimony. Joseph Smith said that a man will live nearer to the gospel of Christ reading the Book of Mormon than any other book that has ever been written. I want to say to the Latter-day Saints that according to my judgment and experience—I am old enough to know a few things, and I am old enough to remember some things—some of the greatest inspired men we have ever had in the history of this Church have been men who have read the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Now, brethren, I do not want to say anything to hurt anyone's feelings about books that are written. I read the Bible through once, and when I got through I said: "I will never tackle it again in the flesh;" but I have read in it, and I am acquainted with it, and I have marked it. I would not give my Bible for all the Bibles in the world, because it is the only Bible I can find anything in.

The first council ordained one thousand and forty seventies last year. The Lord has said in the Doctrine and Covenants: "There are many called and few are chosen." As I said, there were one thousand and forty seventies ordained last year; and why are they not chosen? The Lord gives us the answer clear and plain. I am glad he talks plainly. Why are they not chosen? "Because their hearts are so much set upon the things of the world, and they aspire to the honors of men." They would break their blamed necks to get an office in the state or in the nation. I haven't heard of anyone breaking his neck to go on a mission—not lately. Now brethren, I know what the trouble is. You remember not very long ago that Brother Hyrum M. Smith, when he presided over the European mission, sent word to us and gave the sign of distress, like all these mission presidents are doing now. He wanted one hundred capable, efficient, competent men—just what they need in every mission in the world. So the First Council started out to get them. We made a thorough canvas, and we never dreamed

but what we could get one hundred out of the councils of quorums, the presidents of seventies, without any trouble at all. We interviewed those seventies by the hundreds, personally interviewed them, looked them in the face, and we never found one single president that was not willing to go, not one that I remember, but when we looked into their financial affairs they could not go. They seemed to be alright spiritually, but it was their financial troubles. That is the trouble now.

I believe in all that President Grant said. I preached it years ago, after I went broke, with just as much vehemence as he ever did in his life. I preached until I was almost exhausted. I remember a sermon. I think it was a very wonderful discourse, too. I was up in Smithfield at a conference, and I preached to the people on the subject of debt. I had just been through the mill of the gods, and they ground me to powder. I went "over the hill to the poor house," and I think I was able to tell them a pathetic story; they sold me out, just like they would sell cattle; and yet I was in the missionary field at that. I told my story, and told it very plaintively; and there was a salesman at this meeting. I saw him the other day at one of our conference meetings. That made me think of it. He was a salesman of the Co-operative Wagon and Machine Company. After I preached my discourse I met this man and he said: "Brother Kimball, that is the best sermon I ever heard. I never sold as many implements in my life as I did after you preached that sermon." After I had warned the people and forewarned them, that to be in debt was to be in hell—I don't know anything about hell, but that is the worst hell I have ever been in—to be in debt. I can tell you how you can keep out of debt; but I can't tell you how to get out after you get in. I had a man come to me the other day who wanted me to indorse his note. I had sworn, almost on an oath, I would never sign another note, not even for my wife. But he looked at me so pitifully, and was in such dire distress, and I had so much confidence in him, that I told him I would sign it, although I was quite sure I could not pay it if he did not. He applied at one of our banks. They did not know me, for which I was very thankful. I went to the bank and looked the man in the face. He said: "Mr. Kimball, haven't you got any collaterals?" I said: "Collaterals—I should say not! I haven't got a collateral of any kind." He said, "How do you expect me to take your indorsement?" I replied, "On my looks and general character. That is all I have got." And he turned me down; and I have been tickled to death ever since. That is the way to keep out of debt.

I thought I would like to read some scripture as a closing of my remarks: I am sure I can make it in two minutes. It is something my father read, in reading from his old Book of Mormon, that was published or printed in 1830. I found this page worn almost out, and I wondered what it was. This is what I found. It was just such a condition that we are now in. They had had war, and they had had famine, and then they went to the prophet and appealed to the Lord, so that the famine was withdrawn, and it says: "That ended the

eighty and fifth year." In thirteen years that people fell down two or three times, and yet they were God's people. This is what he said. I want to read it to you and impress you, if I can, with this one thought: "And thus we can behold how false and also the unsteadiness of the hearts of the children of men; yea, we can see the Lord in his great infinite goodness doth bless and prosper those who put their trust in him. Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time,"—Now that strikes me as a strange thing. After God has done all that for his children, and it could not be written any better if it was written of this people, how God had blessed them—"then is the time that they do harden their hearts, and do forget the Lord their God and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror and with famine and with all manner of pestilence, they will not remember him."

We are just like all other children of God, in all other dispensations. Notwithstanding the fact that we are a chosen people, for a special purpose, our hearts have been hardened and we have forgotten our God—some of us. Now, brethren, I think you will have no trouble in getting out of debt. At least you can get out as well as I have.

Now, brethren and sisters, I am glad; I thank my God that he chastened me. I thank God that I have had the love and affection of my brethren. I thank God that I am alive. I know the gospel is true. I know it because I learned it through adversity and through suffering and through hardships. I never learned it because I was Heber C. Kimball's son, because I was the son of a prophet. I learned it just as he learned it. I may not have paid as big a price as my father did, but I paid for pretty nearly everything I have. I paid well for it, but I am satisfied. I sustain the brethren of the authorities, and I uphold their hands. I never felt better in all my ministry in this Church than I do today. I thank God the sun shines. I thank God the grass is green, and the water runs down hill; as it did not for a long while. Now the Lord bless you. Amen.

The choir and congregation sang, "Redeemer of Israel," and Conference adjourned until 10 o'clock, a. m., Sunday, October 9. The closing prayer was offered by Elder C. Alvin Orme, President of the Tooele stake of Zion.

THIRD DAY

On Sunday morning, October 9, at 10 o'clock, the Conference continued, the Tabernacle being filled to its full capacity, every seat and isle being occupied, and hundreds were standing by the doors; besides, there were crowded overflow meetings at the Assembly Hall and the Bureau of Information. President Heber J. Grant presided.

The choir and congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder William N. Patten, President of the Lost River stake of Zion.

The choir sang the hymn, "When dark and drear the skies appear," words by Emily Hill Woodmansee, and music by Professor Joseph J. Daynes, former Tabernacle organist.

PRESIDENT HEBER J. GRANT

I really believe that this is the largest gathering I have ever seen in this Tabernacle of a Sunday morning. I am told that the Assembly Hall is full and running over, and that there are several hundred people still standing up. It will therefore be necessary to hold an overflow meeting.

In announcing the hymn, "When dark and drear the skies appear," President Grant remarked: The words of this very splendid hymn are by Sister Emily Hill Woodmansee, the music by our late organist, Joseph J. Daynes. No person that I ever knew, lived more perfectly in keeping with these beautiful words than the good sister who wrote them. She came to this country, dragging a hand cart all the way from the Missouri River to the Salt Lake Valley. She lived and died one of the true and faithful Latter-day Saints. She has written some of the most inspiring of the many inspiring hymns that we have in our hymn book.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

Well may we sing "Providence is over all." Who is there that can doubt that the hand of Providence governs and directs in the affairs of this great Nation of which we form a part? Is there any one of us who can doubt, that the hand of the Lord is over all the nations of the earth, that they all are his children, and that he has care for them all? Is there any one of us who has any doubt, looking at this vast congregation, that the Lord is with us? The incentive, the motive, that brings these semi-annual gath-

erings, is a testimony, an evidence to us that the Lord is still with his people. It has been remarked during this conference that there never was a time when there was more evidence of the Spirit of the Lord in the hearts of the people in respect to matters spiritual—temple work, priesthood work, the desire to perform the labors that the priesthood are called upon to perform—than there is now among the people. The Lord is operating through his Spirit in the hearts of this body of priesthood, the priesthood of the Church of Jesus Christ of Latter-day Saints, in a most marvelous manner. Truly, I thought, as I came into this building this morning: "This is a marvelous work." It is a wonder to me to see this large body of men; for, where we go in Church association, and congregations generally, outside of this Church, the great majority, so far as I have been able to observe, are women who take a most active part—and the Lord blesses them for doing it—but here we have not only our sisters, who take a most wonderful and splendid part in the activities of the Church, but we have such a crowd of men here, good men, able men, men who want to do right, men who are doing right, clean men, and trying to keep the commandments of the Lord. It is wonderful to me. How does it all come about? Whose power is it that does this, that accomplishes this? Is it the power of man? No, it is the power of the Almighty God, the power that resides in the priesthood of the Church. The power of the Lord has truly always been over the nation. The nations are in his hands. When he undertakes to break down this power or the other, it is easy for him to do it. When he withdraws his spirit from the children of men they are left to themselves, and we see it. We can go through history and see instances, repeatedly, where the people have been left to themselves, through their wickedness, and they have gone into unbelief and darkness, and have dwindled away. He says in the revelations, in the last days, that he would finally withdraw his spirit from the people of the world if they did not repent and follow him. And woe be unto the people when that Spirit, which overrules for good, has been withdrawn from them, for that is the life-giving power. It is that Spirit that formed this government and gave us our Constitution. The Lord raised up wise men, he said, wise men for that very purpose. It was the Spirit of the Lord, making for liberty, that operated in the heart of a Martin Luther, of an Oliver Cromwell, and men of that character, who received a great portion of the Spirit of the Lord to direct them in their efforts; and Providence was over all.

The Lord has operated through them but in this body of priesthood he has told us that he would give unto us more power, the power of Priesthood, more power than he had given to men who are not ordained to this Priesthood. What is this power, what is this influence that causes them to operate in their activities in the Church

in the way that they do, so that for one thing they have not a beggar—not a beggar in all the Church of Jesus Christ of Latter-day Saints, so far as we know, in any part of the world, certainly not one here in Zion; that is something to be noted—What is it that causes these sisters to sacrifice as they do of their time and of their means, to give their efforts for the betterment of their neighbors and their friends, for the uplifting of the people? It is the power and spirit of the Priesthood which they partake of; for, let it be said that while our sisters are not ordained to the Priesthood, yet we might just as well remember, we lords of creation, that we never can attain to exaltation in the Kingdom of God, not one of us, without our wives. It does not matter whether he is a president of the Church or what office he holds, or how great his Priesthood or calling: “The man is not without the woman in the Lord,” in the Church, in the Kingdom of God. He can’t be redeemed or exalted in the presence of God without his wife; so they partake of this honor, of this majesty, this power in this wonderful organization. Nothing like it, nothing can be thought of like it in the world, where there is such a union, men and women operating together, everyone members of the Church, everyone having a voice and a vote—the most democratic organization in all the world because everyone has that power: and, let me say, while the hand of the Lord is over all the nations of the world, yet the special power and the evidence of it that he would give to this people, and something more than he had ever given to any other people, is before us.

I read from the 84th Section of the Doctrine of Covenants; “And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God;” and this is life eternal, to know him, the only true God, and Jesus Christ whom he has sent. “And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh.” That is the word of the Lord. That is what we have. That is what the Lord has given us. I do not need to ask Latter-day Saints, which is the way? They are not groping blindly for the way of life, for the path that leadeth to eternal life. They have found it. They know it. They have it. In the world, where they have not this knowledge of God, nor the key of it, nor the power that goes with it, they are more or less groping for the way. They have lost the way; they are feeling their way, doing good, no doubt, many, many millions trying to do good, and will do good, seeking the way of life, and yet, sometimes, when the truth is placed before even those who are good people and doing good,

as was remarked here the other day, they cannot accept it because the sacrifice seems too great.

But this is certain, everyone that seeketh, findeth; "If you truly seek, ye shall surely find." The Lord has decreed it, and, as we are told in the Book of Mormon, there is a promise held out, that if you seek with real intent, with an earnest desire to know of the truth, you can find it; and no man or woman who has ever put that matter to the test but what has been able to come to a realization and finally to a knowledge that this is the work of God, the Church of Jesus Christ of Latter-day Saints in very deed.

Now, my brethren and sisters, I testify of it. I know that the power of godliness, as I have read here from this book, is manifested in this Church, and without this Priesthood, and without the ordinances of the gospel, and the authority of it, the power of godliness is not manifest to men in the flesh, and never will be. It is something to be proud of and to rejoice over. I bear testimony to you once again that the Lord is at the head, the Lord our God is giving direction and guidance to this Church and people, through his appointed servants whom he has called, whom he has brought to their present positions. They did not do it themselves, not by a long way, nor would they for a moment attempt to claim it. They never did and never will; but the Lord has done it. It is marvelous in our sight. It is a wonder how he operates and guides and directs in all the activities of the Church.

God bless you, my brethren and sisters, in this work. God bless our liberty-loving nation. It stands for liberty, after all. God bless every influence and power in every church, in every association, in every organization in the world, that makes for liberty and righteousness, peace on earth and good-will to all men. May the Lord help them, too; but in this Church, in this organization, where He acknowledges this Priesthood, this special gift, this special power, where the power of godliness is manifested through it; and without it—so says the Lord, not I—the Lord says that without this Priesthood and the ordinances that go with it, the ordinances of the gospel, the power of godliness is not manifest to men in the flesh. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

My Brethren and Sisters: This conference has been one of inspiring testimonies of God's work in the earth to redeem his children. With you, I feel to dedicate my life to better service among my fellow men for the cause of the Master. Service may be rendered in our daily activities of life, and though we feel at times how prosaic our duties are, yet with the Spirit of God with us, our words and deeds

may radiate new life and hope to those with whom we come in contact. Life is a way of strenuous duty, but when we have been thrilled with Christ's love, we do not think of self, but the good of all humanity is our aim. You recall that St. Luke tells us in exquisite words how the shepherds returned to their flocks after they had heard the angels' song, and had seen the Christ-child in the manger. Though they had seen the Redeemer and had partaken of his spirit, they returned to their daily duties with hearts full of sweetness and light, and were thankful for their powers to perform their daily work and duties with an eye single to God's glory.

I was very much impressed with the words of Bishop Charles W. Nibley this morning. They contained much food for thought. They suggested to me a very important question for us all to think about: "Is the world to the point of a moral collapse?" This question, though one of large proportions, should be of interest to every one who has an interest in life. I am an optimist, and know full well that every child of God has more good in him than bad, but I have come to believe that mankind is suffering for the want of spiritual light, and that old standards of morality are fading away. The Christian sects today are teaching many false doctrines in the name of the Master; and our universities and schools are giving foolish theories in the name of truth. Much of our teaching has become nothing but a suppression of the powers of the individual child to live; and the planting in his heart of false conceptions of life. Today, our teaching has become mechanized; and much of our education reminds me of a "Tibetan prayer-wheel, busily turning, but barren of purpose." Teachers today are following an old time groove; they are traveling in a rut, and their words are barren of spiritual life and inspiration. I have a right to speak thus, for I am a teacher, and I realize something of our faults. It is due largely to the lack of spiritualizing of our children in the schools and churches that the world is lacking in high standards of morals. Our methods of teaching are wrong, because we are wanting in knowledge and spiritual insight into humanity's heart. Our schools and churches must be revolutionized and made to come into the new age in standards and in a knowledge of God's purposes.

Last evening, I had the pleasure of listening to our friend, Dr. Schwartz. He made a plea for Russia and the Russian people. Not only Russia, but all the nations of Europe need help, for their people are starving. They need not only bread; but they are in sore need of the "bread of life," for they have strayed from the teachings of Christ, the Master. I wish to say to Dr. Schwartz and his people that the gospel of Christ Jesus is again restored to the earth in its purity; and there is only one way in which his people and all peoples can come into the light, and that is through the Gate of Eternal Life as revealed by our Savior. All people must yet seek the "way, the truth, and the light," and mankind must unselfishly and humbly go to God for divine guidance. The Latter-day Saints declare that the Priesthood of

God is again on the earth, and that the lives of those holding the Priesthood must be clean and pure.

The spirit of man is divine. We are of God, with the same powers in embryo likened unto a God. We believe with all our might and strength that the light within us and the divinity of our own spirits will yet cause us to be truly and greatly educated children; and we base our testimony of life on the inner light, the power and light of God within us. We Latter-day Saints are not basing our lives on gold and silver and worldly goods. While we know that we are in a life wherein we are to deal with materiality with the world, we do not believe in "pinned-on" religion or frivolous and conventional facts called education, but we take a stand for the real development of the individual and his unity and unification with God almighty and his great work. We are hoping that the time will come when it may be said of us that the Latter-day Saints are not only the most intellectual people in all the world, but they are the most spiritual, and they win souls unto the true and living God by the spiritual life they express in their words, actions and thoughts. "Mormonism," or the gospel of Jesus Christ, teaches us that the Master, Jesus Christ, is the Redeemer of the world. He is the Son of the living God. He is blessing us, and is watching the nations and all his children. We know full well that every individual born of woman is a child of this living God; and we bear testimony to the fact that the living God has spoken, and therefore it is imperative that we base our lives upon a knowledge of him who created all things. He lives in heaven as our Father, whose kingdom is to be established upon the earth. We must therefore become children of the light. There is too much stuck-on religion in the world. We do hold that that word "religion" has become more or less false throughout the world, but we bear our testimony to you that pure religion, the relationship of God to man, is known through the Spirit of God and in no other way. All the teachings of Jesus might be put into a small brochure and read possibly within a period of thirty minutes. Why has the Master's life influenced the world as it has done? Because he not only knew the truth, but was of the truth, and the greatest man is the man of the truth. His whole spiritual, mental, and moral life is the expression of the power and divinity of Almighty God.

God is watching the nations of the earth. He loves his children, and I believe that Russia, Germany, Austria, Turkey, and all the nations of earth will have great prophets and teachers who will direct those people to a higher and truer life. I do not wish to be understood as saying that the peoples of the different nations are wholly in darkness. Far from that. The world is becoming more civilized, and all nations and peoples have given something of eternal truth to the world. I think, in fact, that the great religions of the world—Buddhism, Brahmanism, and the philosophy of Confucius have with Christianity lifted the human race to a realization of something of the pur-

poses of God. In the gospel of Jesus Christ is the power of all goodness and truth, and in it we live and have our greatest hopes for the future. It will be by humble acknowledgement of God that the nations will be kept from a moral collapse.

May God bless the suffering nations of Europe. May he heal up the wounds of the people of that great and noble nation, Great Britain; may he help France—the nation that has stood for the intellectual development of mankind; may he help Italy, the nation of art and beauty; may he bless Germany whose people are good, and who have had a pride in their industrial and intellectual life; may Russia be brought to the Gate of Life, for her people have a natural spirit of thrift and intelligence. May God bless all peoples, and may he hasten the day when all shall sing, “Peace on earth, good will toward men.” May we as a people go forth from this conference with a stronger testimony of the truthfulness of the word of the Lord; may we forget self, and live for the good of others. May selfishness go from our lives, and may we live in accordance with the laws of the divine priesthood of God. Then our lives will be sanctified. Amen.

A sacred solo, “Oh, for a burst of song,” was sung by Judith Anderson Beard.

PRESIDENT HEBER J. GRANT

President Grant read the following, dated Waterloo, Belgique, September 2, 1921: Greetings from Orson F. Whitney, May Wells Whitney, Thomas M. Wheeler, Arthur H. Taylor, Lillian D. Lillywhite, John P. Lillywhite, Alvin S. Nelson.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church.)

At the sight of this wonderful congregation here, this morning my heart and soul are filled with blessing for this people, and praise to our Lord and Redeemer who sacrificed his life upon the cross for us and who, in these the last days, has restored to the earth the wonderful plan of redemption, that we all, through obedience unto that plan, may come back into the presence of our maker. I suppose about ninety-eight, or more, per cent of this wonderful congregation here today are descendants of that Joseph who was sold by his brothers, and are of the lineage of his favored son Ephraim. Despised by most of his brothers, and, separated from them, and taken into a strange land, Joseph was protected and blessed. The Lord

made of him an instrument through which salvation came to many people,—a valuable lesson that you and I today, and in fact the whole world, if they will only learn it, may appreciate and enjoy. Without reading the scripture, I should like to refer those who do read the Bible to the life and history of that wonderful youth of the Lord. He was so blessed that the Lord manifested his power unto him. That power was so arranged that not only the people of his own race, his own family, were saved from famine and from many other conditions of life, but whole nations of people were saved. In fact the whole plan of his mission and ministry is a type of the great plan of salvation which the Lord taught unto Joseph Smith and which he in turn taught the people would come to pass in the last days. Just a verse or two:

“And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph and said: Give us bread. for why should we die in thy presence? For the money faileth.” * * *

And Joseph said: “Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.” The next year the same, and so on, until, they had given all their money and all their cattle, and when all their earthly possessions had gone, they finally came and offered themselves to Joseph and to Pharaoh that they might be saved alive; and (because they did give all of their possessions, their lands and actually themselves, they sacrificed all that they had in order to be saved, through the blessings of the Almighty, through the ministry and mission of one of his chosen servants who was led away into a strange land and in a peculiar manner.

“Then Joseph said unto the people Behold, I have bought you this day and your land, for Pharaoh; lo, here is seed for you, and you shall sow the land. And it shall come to pass, in the increase that ye shall give the fifth part unto Pharaoh; and four parts shall be your own for seed of the field, and for your food, and for them of your households, and for food for your little ones. * * *

The thought is this, brethren and sisters, after they were saved alive, that was not sufficient. The Lord in his mercy provided for them to continue to live, to continue to live through working the lands which they had sacrificed for their living, and for their very existence, literally for their salvation. They were to continue to labor in the land and to have their actual salvation in that land, but they were to honor the rulers and the leaders of the land through giving them one-fifth of their increase. We are not asked to give quite that much.

I would like to refer you now to the more modern scripture upon this very subject. A descendant of this Joseph who was carried away from his brothers through his mission and ministry by the blessings of the Almighty did bring about literal salvation, not only to his own family but to all of the people of the land who rendered their service unto him. Reading from the third chapter of Second Nephi, concerning a descendant of this Joseph, of whom I have spoken: "And thus prophesied Joseph: "Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded for this promise, which I have obtained from the Lord, of the fruit of my loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise;

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me: for the thing which the Lord shall bring forth by his hand, but the power of the Lord shall bring my people unto salvation."

I testify to you, my brethren and sisters, that the work which was entrusted into the hands of Joseph the Prophet, in these the last days, is to be a literal type. In other words, it is the actual restoration of this great plan of redemption which will not only save the house of Joseph, not only to save you and me who are here, representatives of that great family in Israel through our lineage and our obedience, but, it will save all who come in from the lands surrounding us, from the nations of the world, who render obedience unto the laws that govern it. Its fulfilment will be literal in these the last days. I testify to you, my brethren and sisters, that we are enjoying today the blessings of plenty, the blessings of the productions of the land; and as a servant of the Lord, I give thanks to our Father for those glorious blessings. I praise and thank him for the glorious plan of redemption, and trust that we shall return unto him that portion of our increase which he requires at our hands, and continue to live and enjoy the blessings of this land of Joseph; and in these the last days be instruments in the hands of God to bring about this literal salvation to the souls of men, that we may not only enjoy the blessings of our home and our lands, but that we may enjoy those unto his chosen children, that we may live, unitedly together, sharing our blessings, and our privileges and returning unto God the faith and works which he requires at our hands, that we may continue to live. In so doing we will not only honor ourselves and receive our blessings as they have been promised, according to the records, as they were promised to that Joseph who was sold by his brothers, and to our Prophet Joseph Smith who was raised up of the Lord in these the last days, but we shall enjoy the blessings as they have been multiplied unto us in these the last days, to bring about that wonderful and glorious salvation of the souls of all men. We sang yesterday that song about Joseph who gave his life as a martyr, for

his testimony concerning the work which the Lord entrusted into his hands. I should like to read again the last verse of that song:

Sacrifice brings forth the blessings of heaven.
Earth must atone for the blood of that man.
Wake up the world for the conflict of justice.
Millions shall know brother Joseph again.

Hail to the prophet—and so forth.

His life and ministry were an actual type in fulfilment of that type which was given to Joseph who was sold into Egypt, to bring about the great plan of redemption, that we may all, after we have made our sacrifices, through giving into the Lord that portion which he requires,—in service, and the fruits of our labors,—continue to live and enjoy the blessings of heaven and earth,, which blessings I pray for, for us all, in the name of the Lord Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

One of the great responsibilities which rests upon the priesthood of this church is to carry the message of the gospel to the nations of the earth.. Considerable emphasis has already been placed upon the subject by the President, in his opening remarks, and by other brethren. Since my heart is in this work, I desire to bear testimony of the great value of the missionary labor, the blessings and benefits derived therefrom and the absolute need of its being carried forward in the world today.

IMPORTANCE OF MISSIONARY WORK.

Since some of the brethren, who are in charge of the missions, feel that Latter-day Saints need to be stirred up with a renewed determination, not only to send the missionaries into the field, but to maintain them while they are there, I wish to endorse their plea. I feel impressed, my brethren and sisters, that the days are numbered when we may be permitted to send our missionaries unto the Gentile nations of the earth. The Lord has indicated in the revelations to the Prophet Joseph Smith, that there was to be a dispensation of the preaching of the gospel to the Gentiles and that the day will come when their period, the times of the Gentiles, shall close. Since we have discovered, by the reports of the missionaries that there has been a marked increase this present year in baptisms, it surely should be an incentive, on the part of Latter-day Saints, to send the laborers, while the day lasts, into the vineyard where truly the harvest still appears to be great and the laborers are few. I hope and pray, therefore, that we shall not fail, and I know we shall not, in discharging the duty which devolves upon us toward the nations of the earth in this respect. For this gospel was not delivered to the Latter-day Saints

for us alone; it was sacredly entrusted into our hands for ourselves and to preserve it for the whole world. There never has been a time, since the missionaries began to preach this gospel, when we have forgotten this obligation. Always there have been men worthy and willing to go. We have seen days that were more trying than these, and still there were missionaries provided. We have seen days when there were many things to lure this people away from missionary work, but still the hearts of our people have not been turned from the great labor which God has given to this Church, of carrying this gospel to the nations of the earth. There were days when the gold fever swept the whole country, and our people were nearest to the point of interest, still they were not deterred from this great responsibility by the allurements of gold. Our missionaries met those gold seekers as they pushed their handcarts across the plains, to carry the message of the gospel to the children of men. Surely we have acted as if we believed what we said, namely, that these are the last days, the days of God's judgments, that they now hang over the nations of the earth, and we alone know the means of escape. Men of Israel, we have been sent to inform all men to flee from the wrath that is to come and to find salvation in this world as well as salvation in the world to come.

THE SAINTS HAVE ALWAYS PROVED TRUE TO MISSIONARY OBLIGATIONS.

While this has not been altogether a pleasant message to deliver, nevertheless, our brethren have been true, and by thousands have delivered it faithfully and acceptably to the Lord. Using President Ivins' illustration, we have acted as if we realized the seriousness of the situation. For if there is a possibility of the head-gates coming out and the floods coming in on the people; if there is a possibility that the dam above the valley might break and the people in the valley be engulfed in the on-rushing water, what would we do? If we knew the danger, or if we saw this peril to men, from afar, or other calamities that might come upon them and we knew about it, would we peacefully find a place of security ourselves and watch while their calamity came? No, we would exert ourselves to warn men to flee from the danger. And this is the spirit that has actuated those warnings that have been uttered by the brethren who have spoken at this conference; this is the spirit that accompanies our missionaries who go into the world and cry repentance to this generation, warning them to flee from the wrath that is to come. But, since they do not see it, we who see and know it, with all the earnestness of our souls, we must proclaim repentance unto this generation. Some have repented, but the majority have not.

DISPENSATION OF PREACHING TO THE GENTILES DRAWING TO A CLOSE.

Thank the Lord that the day of their repentance is yet extended, but it shall not be extended forever, because we are drawing to the

close of that dispensation when the gospel shall be preached to the Gentile nations, and the wheat is being gathered. Thank the Lord there is still some wheat, and as long as the days last, my brethren, we are to thrust in our sickles and reap, and send forth men to discharge this great duty and responsibility; for, when the day cometh that the calamities that are spoken of shall be poured out upon the nations of the earth, let us have no regret that we failed to discharge our duty. Do we rejoice at the prospects of chastisements that shall be ministered to men who do not repent? No, we do not. In my heart I know—and I speak for you, my brethren—we do not feel just exactly as Jonah did, who when he prophesied of judgments upon the people, if they did not repent, and when the judgments of the Lord were averted, through the repentance of men, he felt bad because his prophecies had not been fulfilled. No, I would rejoice with all my soul if these things that await the nations of the earth could only be averted. I would be happy; for do we not love the souls of the children of men? I have spent thirteen years of my life in missionary services and all of you who have spent years of your life out there in the service of our fellow men—walking in the rain, or in sunshine, in the mud and in the cold, because we love their souls—which we could not have done without begetting love for them. And if it were in our power to change the conditions we would do it; but we cannot; even God himself cannot change the conditions that will result, except men repent. If they repent, then they shall escape; but if they repent not, then they shall taste of these things that are coming.

LET US ROUND UP OUR SHOULDERS TO OUR DUTY, WHILE THE DAY LASTS.

In the meantime, while the day lasts, let us round up our shoulders and discharge that duty, out of love for those who are yet in darkness and yet in the world without the knowledge of this truth; that they may come to Zion and rejoice with us, and that we may have our garments clear of the blood of this generation, and that our heavenly Father may be justified in that which he shall cause to come upon the unrepentant and the wicked.

Now, my brethren and sisters, I feel sure that after the appeals that have been made, we will gather our strength and send it forth to continue to discharge this great responsibility; and those who do not have sons in the field will lend a helping hand to those who do, that the boys who have not means shall not be under the necessity of coming home, but that the bishops, as suggested, shall call for help and support and strength at home. There is no greater work devolving upon the Church than the preaching of the gospel while these precious days last. Let us not falter nor hesitate, but go forward and be justified.

OUR DUTY TO THE GATHERED SAINTS.

The other great responsibility that rests upon the priesthood

of this Church, and all the members of the Church, is that we shall sanctify ourselves and our sons and daughters, and preserve that which the Lord has given us; so that we may establish here a people who shall be an ensign and a pattern, an example to the world, as well as to prepare the people for the coming of the Redeemer to live among men in the flesh.

I wish to read a few words from the 105th section of the Doctrine and Covenants:

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people.

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now;

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them,

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

THE GOSPEL THE KEY TO SOLVE THE WORLD'S VEXING PROBLEMS.

Now, my brethren and sisters, I rejoice that, notwithstanding we are in the midst of these chastisements—not because, perhaps, of any deliberate wickedness on the part of the people but because many of us have heard the warning voice of the shepherd of Israel, but have not heeded that warning voice, I want to say to you that there is no plan devised for the solution of these vexing problems that are now before us and before the world; there is no plan devised that shall succeed, except the plan that our God has given to this people. In the restoration of the everlasting gospel there was given and committed to man in this dispensation every means, key, principle and power to solve each and every vexing problem that now distresses the world. We have been given those principles, and, thank the Lord! we are making some progress toward their solution. I rejoice, notwithstanding we are occasionally in need of chastisement, that we are not going to fail. I know that. You will read that in the days of Daniel, he, looking down through all the ages following his own day, saw the rise of the kingdoms of the world and their dissolution, until he saw, in these the last days, the kingdom of God being established, as a stone cut out of the mountain without hands.

GOD'S WORK WILL NOT FAIL, NOR BE GIVEN TO ANOTHER PEOPLE.

In connection with the rise of that great work of our Father in the last days, he declared a new thing, a thing that never was declared to any other dispensation from the days of Father Adam, namely, that the work of God in that day should not fail; it should not be

overcome; neither shall it be left to another people. Two wonderful promises. I recognize that in the dispensations that have preceded our own, men have hoped and dreamed that there would be established in might and power, the work of God but in sorrow they had to see the power of evil triumph in the world. But that shall never be repeated again, for this work has been established to roll forth, and it shall not fail. You may fail; I may fail, but this shall not fail. I rejoice to know that, while some of us may falter and hesitate, this people shall not be rejected. The Lord said to Daniel that the work should not go to another people; and the Lord has indicated that in a revelation given to the Prophet Joseph Smith. You find it in the closing two verses of the ninetyeth section of the Book of Doctrine and Covenants:

ZION SHALL NOT BE MOVED OUT OF HER PLACE.

But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me;

For she shall not be removed out of her place; I, the Lord, have spoken it.

That kind of a promise entails the necessity of chastisement, when we need to be chastened and corrected and brought to a condition of repentance. I recognize that the Lord cannot fulfil his work nor accomplish his purposes without our willing obedience. He will not use this people unless we are willing to be used; but he has means of correcting, he has means of chastisement, which he will apply from time to time, and the only thing that impedes our progress today is our own lack of willingness to follow the counsel of those whom God has appointed to lead this people, because of the imagination of our hearts that we are wiser than they are.

AN APPEAL TO FOLLOW THE COUNSEL OF OUR LEADERS.

I want to make an appeal to the brethren and sisters of the Church and to the priesthood of the Church who lead in the wards and stakes of Zion, that we shall rally to those whom God has appointed to lead this people. What brings success? Doing the right thing at the right time. What will relieve this people of their present difficulties? Following the counsel of those men who have been appointed, in the wards and the stakes of Zion, to lead this people, not only in spiritual matters, but in material things as well. We do not wish that these brethren shall be appointed dictators or directors, but they are there for counsel and advice. I know that there are brethren who think that they know more than the bishop of the ward, and they would not go to him to counsel with him concerning their material things; nor would they go to the president of the stake or even to the president of the Church. But I want to tell you there is a wisdom and an inspiration resting with these men, who

have been called to be leaders of the people, that is greater than the wisdom of men who may think they know very much more, but who, nevertheless, will discover that these are the days when the wisdom of the wise shall perish and the understanding of the prudent be hid. The light, the wisdom and the revelations of the Lord come to his humble servants to counsel and advise this people, and it will lead them to victory, as it has done in the past—to success in material things as well as in spiritual things.

ASK THE LORD FOR COUNSEL.

I ask my brethren and sisters to be more diligent with reference to seeking for proper guidance and direction in material things. When you do not know what to do, study it out in your mind. You get the key in the ninth section of the book of Doctrine and Covenants, which is applicable to these circumstances, and also to the affairs of life with which we are concerned. Go and study it out, and when you reach your conclusion, if you are not clear in your mind as to the thing you want to do, go and ask the Lord before you do it, as to whether it is right. If it is right, he will cause your bosom to burn within you, and you will know whether it is right. If you do not have that feeling, but only a stupor of thought, and there is uncertainty about it, turn away from that thing. Be sure you are right and then go ahead; and we can't be sure we are right until we receive the witness from the Lord, that it is the proper thing to do. I bear testimony to you that the Lord is concerned in the material prosperity of this people.

THE BASIS OF MATERIAL BLESSINGS.

God will never give this people that which will turn them from him. Whenever he sees that in our increase in the things of this world there is danger that our hearts will be turned away, he knows how to shrink that prosperity and bring us just where he wants us. He will continue to do that until we are willing to be led; and when the people are willing to follow those whom God has appointed to lead them, and they will serve him, pay their honest tithing, and keep his commandments, I will tell you there are blessings of a material character beyond anything we have ever conceived of, that the Lord could give this people immediately if he desired. O, I have faith in him. There will come tight times, yes, and days of peril. I think it is a blessing that the granaries and the barns are full. Do not complain about it. Brethren, do not be disturbed over it. It may be possible that even in this the Lord has a plan and a purpose, for, O, how much worse our condition would be if our banks were full of money and our barns were empty and our granaries were vacant. There are coming days of trial. There are coming days of famine, and the world shall feel the pang of hunger beyond that which they feel today; but even today, there are millions in Russia and in China,

notwithstanding the world is full of abundance, who are suffering the pangs of hunger. There is coming a day when the crops shall be destroyed by a hail storm; and how easy to deluge the whole world in famine! Let this people keep a surplus of their foodstuffs, both for man and beasts, and it will be profitable to them. One good season may liquidate our material obligations, if we will be wise and prudent, and listen to the counsel of the brethren. Let us be economical and save, and pay our tithes. In this time when we are tempted to take everything we have to meet our other obligations, let us not forget the obligations which we owe to the Lord, if we want to be vindicated. I will tell you, as the Lord God lives, if this people will turn to the Lord and serve him, cease our extravagance, pay our tithes, and humble ourselves, we will see deliverance, and we will not come into bondage nor into difficulties; and there is no other way out of it that I know anything about. I rejoice to know that we have men who can stand as watchmen upon the towers of Zion and call our attention to these things.

THE DANGER OF IMMORALITY.

In conclusion let me make an appeal to you concerning another thing. Not only is there sweeping over the world distress of a financial character, waves that are deluging people in distress, in debt and in obligations, but there is another thing that is more serious. I would that this was the only thing that was afflicting us and the only thing that is imminent in the world. Far more precious to us than our houses and our lands and our fields are our sons and daughters, and the evil one has conspired to capture them. He is not so much concerned about getting our farms and fields, but O, more precious than all these things are our sons and daughters! Sweeping over the world are waves of immorality, for the standards of the world have broken down, and these dangers are all about us. Shall we stand when this tide comes upon us? I believe we shall; and yet, as a watchman upon the towers of Zion, I call you, my brethren, to watch, to work, to pray, and to guard the flocks over whom God hath made you overseers, that the insidious influence of evil, if it comes in to seek to corrupt the morals of this people, shall not have power to succeed, but that we shall live up to the standards under which I was raised, and you were raised, that we shall teach our sons and daughters that next to murder itself, is the crime of sexual impurity. We have that standard. We expect the boy to be just as clean and as pure as the girl whom he marries, to be his wife and the mother of his children. We have been preserved and protected up to this time by living up to these standards. Let us not lessen the requirements, not a bit; but emphasize them, and fortify our boys and girls against that which is conspiring against them. If they shall succeed in preserving themselves, during these perilous times, and come out clean and uncon-

taminated, I will tell you that their praise will be sung; yes, by more people and in louder acclaim than the praises of our fathers who subdued the desert and made it blossom as the rose. Good is coming to Zion. While she has her days of chastisement, repentance will come; we will not be forsaken by the Lord, if we will not forsake him, and may God grant that we shall not. Let us all go home resolved more nearly to serve him and keep his commandments, and then, I will promise you, all shall be well with Zion and her people, which may God grant, in the name of Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

I desire that during the few minutes I stand before you, the words I speak may be prompted by the inspiration of our heavenly Father.

TWO TYPES OF GREAT SPEAKERS.

There have been two types of great speakers; shall I say two types of great orators? One type reached its highest form in Cicero. The other type reached its perfection in Demosthenes. It is said that when Cicero stood before the people they all listened with great interest, and as they were leaving the assembly they said to one another: "How well Cicero speaks." They had praise for his voice, praise for his words, praise for his rhetoric, praise for his eloquence.

But when the multitudes listened to that master speaker, Demosthenes, they never thought of his language, his rhetoric, or his words, but rushed from the building exclaiming: "Come, let us go up against Philip!"

PRESIDENT GRANT'S WORDS URGE US TO ACTION.

In the remarks of President Heber J. Grant, we heard words like the words of Demosthenes. This good shepherd told us to get out of debt and remain out of debt. As soon as possible I propose to get out of debt.

ON THE WORD OF WISDOM.

He asked us also to remember the Word of Wisdom. President Grant has himself been a model in the matter of keeping the Word of Wisdom. I doubt if any other man has appealed to the people more earnestly or effectively to induce them to live in accordance with these inspired health teachings than he has.

It has been variously estimated that ten per cent or twenty per cent, or forty per cent of the people in the Church use tea and coffee. I propose that when we leave this conference we do so accepting the message of the prophet of God, that is, that we leave the building determined to live in strict accordance with the Word of Wisdom.

ON HOME INDUSTRY.

The President, the man whom we sustain as our Prophet, also appealed to us yesterday to support home industry. I propose not to talk about his eloquence, but to leave the building determined to reform in this respect. Will you do the same thing?

I wish I could say, as he did, that he was standing in shoes made at Z. C. M. I., and that he has worn Z. C. M. I. made shoes for thirty years. I have made a resolution that at the next conference I will stand, on one condition, in Z. C. M. I. shoes—Will you do the same thing? That condition is that they can find a piece of leather big enough to make them. (Laughter.)

The President said that while the Knight Woolen Mills of Provo were manufacturing cloth for making clothing, he wore home-made goods. He did not say here what he said to me before the meeting, namely: "It was my intention to have a suit of clothes made from cloth from the Knight Woolen Mills before this conference, but I have been away from the city and from the State so much of late that I did not get it done."

When in Provo the other day I went to the Woolen Mills and purchased an overcoat, made of Utah wool by Utah workmen, and it is the best bargain in every sense I ever had in an overcoat. The reason I am not wearing it is because the weather, or this building is so hot. I promise to leave here with a resolution to the effect that if Brother Golden Kimball will sign a note with me, to get the money, I shall have a suit made of goods from the Knight Woolen Mills before the next General Conference.

Long years ago when the people of America were about to declare their independence and that great American, Benjamin Franklin, was before the House of Lords being examined, he was asked the question: "But how can you live in America without the products of England?"

Benjamin Franklin replied about as follows: "The goods that we receive from England may be divided into three classes: First, the necessities; next, the mere conveniences; and third, the luxuries." You have all seen that picture I am sure, of a sheep with a little wagon behind carrying its great big tail. That was devised as a result of the remarks of Benjamin Franklin.

He said: "In America the people are loyal, they have quit eating lamb, so they will have more wool, and it is only a question of a little time until we can produce all of the necessities. It will be but a little longer when we can also produce the mere conveniences; and the luxuries," he said, "because of the patriotism of our people, are cut off already."

So I appeal to you Americans to listen to the voice of the man who stands at the head of the Church, and support home industry.

I was at the Fair yesterday. It was gratifying to see there the

products of the institutions and organizations of our own State. I propose to listen to the words of the man who stands at the head of the Church, and leave this conference saying: "Come, let us go forth and use first the products of our own State."

RELIGIOUS AND INDUSTRIAL TRAINING OF CHILDREN.

But that is not what I want to talk about. In the 22nd chapter of Proverbs, and the 6th verse, appear these words:

"Train up a child in the way he should go, and when he is old he will not depart from it." The 29th and last verse in that same 22nd chapter says:

"Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men."

So I desire to urge the proper training of our children, the bringing up of the child in the way he should go. I urge faithful devotion to business. I ask you this question. If you have a son, in how many ways is he trained to make a living? I have the reputation, especially among the engineering students of the University of Utah, of helping them to find employment. I have helped a good many others, and I have been surprised when some young men have come to ask for employment to find before me a human being with untrained hands, and untrained eyes, and untrained ears, and an untrained mind. Honor be to the man who took his boy to an expert workman and said: "I want my boy to learn to work. I would like to have you give him some employment."

"I don't have very much business," replied the man, "I have no work for him to do. If I had the work, I haven't the means with which to pay for his services."

"Well," said the father, not in the presence of the boy, however, "I will let the boy board at home. You go to him, tell him you will pay him for his services \$15 a month, and each month I will give you a check for \$15."

Honor to the man who teaches his boy to work, and is more concerned in having him learn to do things than in securing financial compensation.

Honor also to the man who took his boy to a ranchman, a man who was a financial success, who had flocks and herds and fields, fields of grain and fields of hay, and said: "I would like to have you take my boy and train him to do things. I am not concerned whether you pay him anything or not, but I want you to teach him to work."

I had a little pamphlet put in my hands the other day, and in it is a story something like this: ("It is up to You," by Parlette.) A newspaper man in a paper mill was watching the operations of a machine with interest, when along came a man with an oil can, squirting oil into the squirt holes in the side of the machine. He asked that man a few questions that he answered fairly well. Then he

asked something about the process going on in the next room, and the man replied: "I don't know nothing about it, boss, I haven't worked there." So he said he asked him another process and the answer came the same: "I don't know nothing about it, boss, I haven't worked there." He asked him a question about the pulp mill: "I don't know nothing about it, boss, I have never worked there." He asked him a question about the office, the number of people employed in the plant: "I don't know nothing about it, boss, I haven't worked there." And so the newspaper man, to himself, said: "Nobody home."

The newspaper man asked: "I presume, my friend, that you are new in this plant?" "No, no," came the reply, "I have been squirting oil into this machine now for twelve years." Twelve years and "don't know nothing" about any other part of the institution. He said: "I took off my hat in the presence of the dead." (Laughter.)

As he was leaving he asked the foreman: "You see that man standing over there with a can in his hand? Is he a human being, or do you just wind him up?"

A STUPENDOUS PIECE OF WORK BEFORE THE SAINTS.

The appeal I make to you is for the training of the hands, the training of the eyes, the training of the ears, the training of the minds of the young people in the Church. We have before us to be done the most stupendous piece of work that has been given to any people, that is the preaching of the gospel of Jesus Christ to every nation, kindred, tongue and people. This cannot be done by our boys alone. It will take men, strong men, men of training, men of experience, men of education, men of brains. The Church can have in it a great army of such strong characters only by training our children in the way they should go. The Lord bless us all, Amen.

PRESIDENT HEBER J. GRANT

When the British General with his army entered the City of Jerusalem I felt that the time of the Gentiles was very close to being fulfilled. At my request the choir will sing a song written by a converted Jew, the father of our faithful Latter-day Saint sister, Sister Rebecca Neibaur Nibley—"Come thou glorious day of promise!"

By special request the choir sang, "Come, thou glorious day of promise," by Neibaur.

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray;
When hosannas,
With united voice they'll cry.

Lord, how long wilt Thou be angry;
 Shall Thy wrath forever burn?
 Rise, redeem Thine ancient people,
 Their transgressions from them turn.
 King of Israel,
 Come and set Thy people free.
 O, that soon Thou wouldst to Jacob,
 Thy enlivening Spirit send!
 Of their unbelief and mis'ry
 Make, O Lord, a speedy end.
 Lord, Messiah!
 Prince of Peace o'er Israel reign.

Announcement was made that Elder Ernest W. Wood, and President Lewis W. Shurtliff, of Weber stake, were ill, and desired to be remembered by the congregation of Saints, and they were prayed for by President Daniel Heiner, who offered the closing prayer.

The meeting was adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, October 9, 1921. Elder John A. Widstoe of the Council of the Twelve presided. The music exercises were furnished by the Cottonwood ward choir, Cottonwood stake.

The choir and congregation sang, "For the strength of the hills, we bless thee."

Prayer was offered by Elder E. S. Rolapp.

The choir sang the anthem, "Rouse, O ye mortals."

ELDER JOHN A. WIDTSOE

My brethren and sisters, we may not be in the great tabernacle, a few rods away, in which is a great congregation of five or six thousand people; but we are here in this smaller building for the same purpose as are those in the larger building, and we are entitled to the same Spirit and should enjoy the same blessings. I am sure we shall have a splendid meeting here this morning. President Grant has sent us some faithful brethren to speak to us, and I know that we shall have the Spirit of God to bless and to comfort us during this hour.

A TESTIMONY FULL OF JOY.

I bear my testimony to you that I am happy to belong to this great people, chosen in the last days for the carrying on of the purposes of the Almighty. I delight to bear my testimony that I know that this is the work of God, that Joseph Smith was a prophet divinely ordained and set apart to carry out the great latter-

day work that was planned before the foundations of the earth were laid. I know that in the light of the gospel, man may walk in happiness and in enjoyment throughout this life's journey, and ultimately, when we shall pass through the great veil, we may enjoy exaltation and eternal life throughout the endless ages. This testimony fills my heart with joy; and when, on a morning like this, I find these two great halls crowded to their capacities, and yet see beyond me a great concourse of people who are probably assembling in another overflow meeting, I praise God that he is blessing us so abundantly.

Who would have thought, in 1830, when a handful of people assembled to organize this Church, that in ninety years these thousands of people would assemble in these valleys, then unknown to the civilized world, twice a year, in devotion and fidelity to God. My experiences on this land and in other countries have demonstrated to me that a sight like this is not to be witnessed anywhere else on the face of the earth. Ten thousand people at least, I imagine, are on this square today, with the common purpose of worshiping their God, of testifying to the things that I have been testifying to you here this morning. And, probably anyone of these ten thousand could stand on this platform, as I do now, and bear his living testimony that this is the work of God.

Some years ago a mother with her children was standing near the statues of Joseph and Hyrum Smith on this block. They were looking at the conference crowds. One of the children, a girl pretty well grown into young womanhood, felt the spirit that we feel on this occasion, and she said to her mother: "Mother, mother, mother! If I know nothing else in this world, I know that I am a Latter-day Saint. I want to live with this people. I want to die with this people; I am of this people." That is how we all feel; we are leaving the world and we praise the Lord for it.

Not only in numbers have we become a "marvelous work and a wonder" in a little less than one hundred years; but in a greater and a larger sense have we become a marvelous people, for we have impressed our thought upon the whole world. The world does not believe today as it did ninety years ago. A few days ago I picked up a recent number of a great magazine, and my feelings were roused within me and my testimony increased, when I found one of the writers declaring to the readers of the magazine that "God cannot look upon sin with the least degree of tolerance," borrowed almost word for word, from section one of the Doctrine and Covenants. In such a way have the doctrines taught by the despised Latter-day Saints been appropriated by the nations of the earth; and whether the people of the earth accept the inspiration of Joseph Smith, nevertheless, in fact, the whole current of human thought has been changed by the doctrines of this people. That is perhaps the greatest achievement of "Mormonism" during the last ninety years, unless it be the achievement

to secure a body of people numbering hundreds of thousands who almost always see eye to eye, who understand as with one mind, who feel as with one heart, who worship God alike, and who in that united worship and action find a tremendous advantage in life. Do you know of a happier people than we are? I have not found a happier people. I find happiness wherever I go, for Latter-day Saints understand the truth. They have seen the beginning and they know the end of the designs of God with respect to his children. They do not grope in darkness. Who cares if we are few in comparison with the 1500 millions of people on the face of the earth? We are as yeast in the dough, and will yet ferment the whole earth.

A few weeks ago I was in Canada, where I spent some time with people not of our faith. One afternoon we had a social affair, which ended in an automobile trip over some interesting places in that neighborhood. By my side sat an old gentleman, who was the man who drove the first railway train over the Canadian Pacific railroad into Vancouver. He told the story of that railroad; how a group of men saw a vision of the possibilities of building a railroad over the Canadian mountains, and how, with little influence, money and power, they formulated a plan to build from ocean to ocean a great continental railroad which would open up to humanity the great Canadian dominion. This man said: "I am ashamed to tell you how often I ran trains into Vancouver without a single passenger on them, during the first few years of the history of that railroad," and he said, "when we got a crowd of four or five people I thought the railway was coming into its own. One day we had 7 passengers, and we were all jubilant until we discovered that six of them were employees of the railway and traveled on passes." That was about a generation ago. Today, as I found, one almost has to plead for a seat on the trains that run every day over that same railroad. Who cares about the hard beginning and the empty trains when the end can be seen from the beginning? The makers of the Canadian Pacific railway saw the building of homes and schools and happy families, the growing of a civilization in that part of the world, so what did they care about the difficulties and modesty of the beginning?

MARVEL OF THE SETTLEMENTS IN UTAH.

You also, my brethren and sisters, saw the end from the beginning. If we know the message of the Prophet, what do we care about the hardships or the modesty of our beginning or of the difficulties of today? I know that the germs of permanent greatness lie in this great work; and I am content and glad and grateful to have been born into the worldⁱⁿ this age, to do my work; even if some one after me must have the joy of realizing even more completely the vision of the past.

Who thought when we came to the mountains in 1847 that

we could build here an empire? Even Brigham Young, led by the Spirit of God, having visions by night and by day, of the future of his people, did not fully comprehend the destiny of this people when established in this once arid valley. But is it not wonderful that these great leaders did believe and trust in God as they did? The story is told that Brigham Young was met by the trapper Jim Bridger, who came to the Great Basin about 1824 and lived here for a quarter of a century; and that he said to Brigham Young, "I have spent a quarter of a century in the Great Basin, and I can't see any possibility of building a state on these barren wastes. I doubt if grain can be raised in the Salt Lake valley." But Brigham Young, taught by Almighty God, said, "You who have spent your life in these valleys may come to me with these conclusions; but I know that within this great American desert we may yet build homes and enjoy prosperity and happiness, and fulfil the destiny that God has promised his people." That is the difference between the inspiration of God and the judgment of men!

ALL LIFE WAITS ON US.

We are a small people in the eyes of the world; but we have an understanding of the purposes of God, and the gift of the priesthood and the authority to act for God in the accomplishment of his will. The living and the dead are depending upon us for the truth and the power of salvation. The living must hear our message; and the dead are waiting for us to open the doors through which they may go on to a greater life in the great hereafter. All life waits upon us and our actions for the fulfilment of the prophecies of holy men and the promises of God. I feel tremendously the responsibility that rests upon me as a member of this Church, having all this knowledge, having all this authority, having all these things placed before me to do. God grant that I may do all that God desires me to do, that I may not fail on account of any hesitancy on my part.

I pray that God may give us a full conception of the meaning of this great Latter-day work, and give us strength from day to day to enter into partnership with him to accomplish the great work that he insists shall be done for the human race in this great stage of our existence, I ask in the name of the Lord Jesus Christ. Amen.

ELDER ARNOLD G. MILLER

(Late President of the Australian Mission.)

My brethren and sisters, I feel the responsibility that rests upon me at this time, and my heart is fluttering, perhaps, as is general when I have been called upon to face a congregation.

I have recently returned from the Australian Mission, about seven months ago. I want to say of the Australian people that they are not in general a religious people. They are hospitable and among them many intelligent people. Among those who have been converted to the faith we can find as fine people, perhaps, as any that may be found. Among the elders who labored with me, there could be no finer young people anywhere than those young men were. Remember we were laboring under very difficult circumstances at the time. The world's war was one, when it was impossible to get elders from Zion to fill our ranks where they were depleted as our elders were sent home. They left us with very few to carry on the work in that far-off land.

Perhaps the idea prevails among the Latter-day Saints that the people of Australia were against the "Mormon" people; in other words, that they had formulated laws against them. But this is not the case. I wish to defend that people. There was a rule passed by the British counsel, at the time they were engaged in that great struggle, that there should be no foreigners sent into the colonies during the prevalence of war. I was under the impression that the people there were compelling our people to keep away from that land. But as I put it up to the American consul there, he gave me to understand differently. I got a letter to the Secretary for the Colonies there, at Melbourne, and when I went to him and asked him why they were discriminating against the American citizens, he said they were not, that there were no laws passed by them against us; it was simply a rule passed for self-protection by the parent government. I saw very readily that they were right in doing this, because in the early stages of the war people were sent out in the guise of missionaries, and they were stirring up revolt among the nations, especially in India, and I commended them on the position they took. But that did not alleviate our situation. We finally got an order passed by which the British officer at Washington was directed to vise the passports of men from this country. And finding that we had lost so many men from our ranks, they allowed us to send so many more. And then we found that our government had proscribed men, so it left us with very few men in that field. We used what local ability we could. Finally, when the armistice was signed we received a small company of men to relieve the situation, but for a long time we had twelve men only in that great country having an area larger than the United States, and we did the best we could under those conditions.

In coming in contact with the Australian parliamentarians, men who sat at the head of the government, we had a splendid opportunity to preach the gospel of the Son of God. The question would be asked by the men to whom we appealed, "What do you teach our people? What are your practices? What is your policy as far as emigration is concerned?" All of these things are vital questions to the Australian people. They wanted to know what we were teaching, and they got

an opportunity to learn what we believed as to a personal God. We believe in God as a personal being, and in Jesus Christ as another personal being. We believe in the Holy Ghost as a personage of spirit, these constituting the Godhead. We also believe in the doctrine that Jesus came and atoned for the original transgression of man, and that through him and by him all will be resurrected from the grave. We believe that as individuals, we will have to give an account of our actions here upon the earth, and that we will pay the penalty for our transgressions. But we believe that somewhere, sometime in the great beyond, there will be a time when the gospel will be preached to all people, whether in this mortal life or behind the veil, when all will have an opportunity to hear, and to have a place in the kingdom of God. Again, we teach our people that they are to be subject to kings, presidents, magistrates, etc., and obey and sustain the law, and that our policy was at that time, knowing the opportunity there for colonization and for building up of institutions for the betterment of that people there. We had a splendid opportunity; we reached the chief men in the republic to tell them what we believe. We even reached Hon. William Hughes, who was at the head there, and I told him these things. He listened very attentively. "Well," he said, "it seems to me that we ought not to bar your people, nor bar your elders from coming into this land." We told him what we had done for the "flu" there. We had this scourge very severely in Melbourne. In Sydney it was not quite so bad, where I was. But one of our elders who was at Melbourne visited the homes of some sixty people, and administered spiritual and temporal comfort, in connection with his associates. There was one local elder at one of the hospitals who was in a dying condition, and as far as any mortal aid was concerned he had passed by the portals of this earth, so to speak, and was entering into the great unknown. The elder procured a permit, and was permitted to visit the man and stay with him, which he did day after day, until the sick man was finally put on his feet, and today that man stands as a living witness of raising the dead in these last days.

Brethren and sisters, miracles have not ceased. I have seen them in numbers of instances where I have labored, where the sick have been healed, and the barren have been made fruitful, and many other wonderful things done by the power of God. I have seen the power of God made manifest in the lives of those who have faith in the blessings of the gospel.

I know that the gospel is true. God burned that into my being in my youthful days; and I know that Joseph Smith is a prophet of God. I have said to some men whom I have met: you may look, perhaps some of you may sneer at our child-like faith; but I thank God for that child-like faith. We cannot help what we believe in, because God has revealed it to us by the Spirit of God, the Holy Ghost.

Once upon a time, when I was talking with one of these men, when it was reported that some of our elders had been accused of

taking their women out of that country, as they thought, that man said to me: "Do you affiliate with other churches?" I said, "Oh, no, they will not have us fellows; we are too tangible; we preach, perhaps, a different doctrine." "But," he said, "Isn't your faith the same as preached by the world in general?" I said I did not know but it was. I said, there is a difference, though. I picked up a book and I said, we open the scriptures and we believe the things that are written in the book, and we try to keep our lives in accordance therewith. Your people believe the book when it is closed. You are believing the traditions of men. Here, let us take up some of the very principles that we believe in. We believe that Jesus Christ came upon the earth to atone for the transgression of our first parents, Adam and Eve. But let us not put it "transgression," it was a preconceived plan. There was something to be gained. But for the action called the transgression of our first parents, we would never have been here. We would have been ever in the spirit world; but inasmuch as death came upon our first parents, and we were all subject to death and dissolution, the spirit will have a body; that it became necessary that we should be redeemed from the condition of mortality that we were placed in, and that through the redemption all men would be resurrected from the dead. I said to those gentlemen: I am convinced of the work of the Lord. I have been time and time again over the whole territory of Australia, including Tasmania; I have labored some in New Zealand, and I have visited also the Samoan, the Sandwich Islands and others as a humble elder of the Church of Christ, and going from house to house and from hamlet to hamlet, preaching the truth, and I have found very few who believed actually in the resurrection of the dead.

To us in Zion it is a bold statement, but it is a fact, very few people of the world believe in the resurrection of the Lord Jesus Christ. Now, I believe that Jesus Christ came, that he fulfilled the predictions of the ancient prophets, particularly Isaiah, that he would be lifted up and would be slain for the sins of the world. He came and fulfilled these predictions, and as a result, all mankind will have the benefit of that great gift that he bestowed upon us.

But aside from that, the time and place of resurrection, which will come to every son and daughter of man, will be according to our fitness. The Apostle Paul said that every man would be resurrected in his own order, Jesus Christ being the first fruits of the resurrection. I have taken up a labor with them, showing what is shown in the scriptures, and showing that their spiritual heads ignored these very things.

We have talked sometimes on the resurrection, and shown them plainly that Jesus was crucified, and his body laid in a tomb, and that a guard was placed over his body for fear that something might happen to give the disciples of Jesus a chance to claim that he had prophesied truly that he would rise again. The Jews went to the Roman

governor and they begged that there might be a guard placed over the remains of Jesus, that no such thing as this might take place; and on the third morning, before it was light, there was a wonderful convulsion of nature, and the Roman guards became frightened, and they left the place. you know in those times it meant death to a Roman soldier to leave his guard. Now, it is not likely that those men left that place in the night, as those men thought might have been the case; but something came that probably frightened those men almost to death; and early in the morning one of Jesus' followers who had been greatly benefited by Jesus, in having had evil spirits cast out of her, came to the sepulchre, and there Mary found the stone rolled away; and then she departed and went to the house of Peter and John, and she apprised them of the fact and they ran to the sepulchre. John outran Peter, and arrived first, but when Peter came, he bolted into the sepulchre, impetuous as he was, and found the linen cloth or napkin lying at the foot of the sepulchre; but Jesus' body was not there. Now what took place at that time? Just the fulfilment of the promise Jesus had made them, that he would come forth. They discovered then the things that they had an idea of, but not a present knowledge. They discovered then the reality of the resurrection of the Son of God. They had perhaps looked upon him as an advanced teacher, something like Confucius, Mohammed and other great teachers in the world, but perhaps had never realized the tangibility of a resurrection. Mary came back, and as she was weeping, she looked upon the sepulchre and she saw two angels dressed in white, one sitting at the foot and the other at the head, where Jesus had lain, and they accosted her in these words: "Woman, why weepest thou?" She said, "Because they have taken away my Lord and I know not where they have laid him." And as she was turning she saw Jesus standing, but knew not that it was Jesus. And he said, "Woman, whom seekest thou?" And she said, supposing him to be the gardener, "Because they have taken away my Lord and I know not where they have laid him; if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." And then, as Jesus turned facing the woman, he said: "Mary," and she recognized him and was convinced, and in the excitement she went to embrace him, but he said, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

Now, in talking upon this proposition at one time, a man claiming to be a linguist said, I want to give you the right rendition of "touch me not." He said it meant "don't detain me." It sounds better to me. But, however, Mary was an ambassador at this particular time. You remember, Mary went to the disciples and told them he had gone to his Father. Now, many manifestations took place at that particular day. But there was gathered together a little knot of these people. They were discussing the wonderful things that had taken

place, and at that particular time Jesus came and stood in the midst of them, and said, "Peace be unto you." But they were affrighted and terrified, thinking they had seen a spirit. That is, they thought it would be a spiritual resurrection, not a tangible one. Jesus accosted them, knowing the fears in their hearts, saying: "Why do fears arise in your hearts, behold my hands and my feet, that it is I, myself." Then he stretched forth his hands before them and said, "Handle me and see; for a spirit hath not flesh and bones as ye see me have." He showed them his hands and feet, and while they believed him not for wonder and for joy he said unto them, "Have ye any meat?" And they gave him a piece of broiled fish and honey comb and Jesus ate it before them. Thus Jesus demonstrated to those people that he was tangible and real, a resurrected being. Paul says, "We do not know how we will appear, but we will appear like unto him." He says further, "If we have been buried with him in baptism, we shall be like him in the resurrection of the dead."

In discussing this subject before the people, we have found people who admit that inasmuch as Jesus' body had not become corrupted it would be possible to accomplish this great thing, but deny the resurrection of the body after it has gone into the mother earth. Then we bring up the incident of his providing food for a multitude of people in four or five loaves and a few little fishes, and yet after feeding some four thousand people, they had twelve basketfuls remaining. We argue the point to the people of the world set forth in the first chapter of John, that by him and through him were all created. Now, if God created this earth, then should we curtail his power, and say that he cannot bring back the elements and breathe into them, so to speak, the breath of life. Another scripture, found in Mathew, 27: 51,52. "And the graves were opened, and many of the saints who had slept came out of their graves and went into the holy city and appeared unto many." Here is an evidence of one of the apostles, who perhaps gave up his life for the testimony that he gave to the world, that there were others resurrected after the resurrection of Christ.

Again, now nearly one hundred years ago, on the Susquehanna river, when two men had gone out to pray in regard to baptism, there came a personage who declared he was John the Baptist the one who baptized Jesus in the river Jordan, and said: "Upon you my fellow servants (as he laid his hands upon their heads) I confer the Priesthood of Aaron, which has the keys of the administration of angels and of baptism for the remission of sins; and this will not be taken from the earth until the sons of Levi do offer again an offering in righteousness." They felt his hands upon their heads. John, who had been taken before the Master was slain, he had been resurrected from the dead.

I am taking up too much time, excuse me. Oh, I love the doc-

trines that are contained in the Bible. I love to ponder over the revelations of God in the Doctrine and Covenants.

I wish to say to the young people that there is no myth in the resurrection of Jesus Christ or of other individuals. I like to proclaim unto them that I know that Joseph Smith was a prophet of God. That God revealed himself unto him, because of the prayer of faith in his early manhood. I have this testimony, too, for God revealed it unto me in my early manhood. I was sceptical, was worrying. I had my doubts and strugglings. I wanted to know if Joseph Smith was a Prophet inspired of God; I wanted to know if the Book of Mormon was true, because I had been reading it and pondering its pages, and had found many things there that I could not understand because they were too great for my conception. I wanted to know if the things incident to the establishment of this great latter-day work were true. And the Spirit of God came upon me upon a desert plain where I then was, and it filled my whole being with a living fire, it radiated to the very tips of my fingers, to the very hairs of my head, and I was shown these things that I could not understand before; it burned into my being that Joseph Smith was a prophet of God, and that the Book of Mormon is true.

I would like to follow out the story of the resurrection at some future time. I pray that we may have the living faith that our forefathers had; that we may demonstrate in that child-like, living faith the purposes of our Father, which I ask in the name of Jesus Christ. Amen.

A baritone solo was sung by Elder Charles R. Pike.

ELDER OWEN BENNION

(President of the Duchesne Stake of Zion.)

My brethern and sisters, I have a great prayer in my heart this morning. It is that those of us who occupy the time may do so under the inspiration of the Spirit of the Lord, and those who listen may have that same inspiration, that each one of us may be able to gather from the speakers such encouragement or such exhortation or advice as may be best fitted to our present needs.

I am very grateful that my parents received the gospel, many years ago, in the Old world, and that I was permitted to be their son. I have great sympathy with the boys and the girls who have been reared in the land of Zion. I have a great appreciation of the temptations the evil one places in their way. I have a great appreciation of the responsibility that rests upon them to set examples of righteousness before the world, and take advantage of the opportunities that the Lord has given; and I beg of these my brethern and sisters who have

been so situated as I have, whose parents have left the old world and have come here for the sake of the gospel, that their sons and daughters might be properly trained, and that they might be the means of giving the light of the gospel to the world; I hope that our heavenly Father will give them a sense of responsibility that rests upon them through this great privilege they have. Those who are present who have received the gospel themselves in the Old world have been under great responsibility, and they have come to this land of Zion. They have come because of the testimony that perhaps many of their former associates in the Old countries did not have and perhaps a testimony that their children have not had and sometimes they will be turned aside somewhat by the actions of their sons and daughters. I hope they will realize that the evil one works in Zion as well as out of Zion. For myself, I have a great sympathy, and a great understanding for the Scandinavian gentleman who said: "If there is anything that is not good for me, that is what I would like; if there is anything that I ought not to do, that is what I want to do." The evil one works upon those in responsibility to such an extent that we ought to have charity for them. I have had in my mind these men. I have had in my mind the responsibility that rests upon the young people, and I would like to say to the fathers and mothers present, it seems to me that we leave too much responsibility of training our young people aright to our heavenly Father, or to the circumstances around them. We fail to realize sufficiently that our heavenly Father does work through us, that it is our responsibility to take care of all these boys and girls; that because we know that the gospel is true, it does not follow that they know it. It is just as necessary that the spirit of that gospel should come to them as it was that it should come to us. They have to know for themselves that the gospel is true just as we have to, and just as our grand-parents have to, and just as our grand-children will have to know it.

We sometimes fail to realize that the temptation of the evil one come to our children and grand-children as well as they come to us, and it is our responsibility to care for and look after them. It is our responsibility to see that from the time of their baptism they are trained in righteousness, truth, and charity. The mother who teaches the little ones to pray must take care to see them grow up in the truth, that they may follow in the path in which they have been started.

I want to testify to you that it is time half wasted, if we stop there. Even though there comes a time in the lives of the young people when they are not just what we would have them to be, when the right thing comes they will exhibit the influence of the early training they have received, and it is a responsibility that devolves upon us, fathers and mothers, to give them that teaching. What can religion class teachers do if there is no foundation laid in the boy or girl of fourteen years of age brought to them? The familiarity of the

teachings of the Sunday School leaders and the leaders of the religion classes and other organizations are such that the responsibility of religious training rests upon us. I noticed that President Widtsoe used the word "entertainment," and corrected himself. I would like to say that there is too much of an idea among the Latter-day Saints that we have to be entertained at all times. Our religion is not a matter of entertainment. I have heard men and women complain that they cannot get their boys and girls to go to meeting, because it is not entertaining. You know what the Catholics claim, that if they have the child until it is nine years old they have it afterwards, for the rest of its life. Their religion is not entertaining. I have seen young men and women and old men and women, count beads, because of the training they had when they were children, before they were nine years old.

It is my testimony that the Lord knew what he was talking about when he said the Latter-day Saints should teach their children the gospel before they are eight years old, and when he says that our young boys should become deacons and teachers at a certain age, that is the time that the Priesthood should be given unto them. The same time and the same opportunity comes but once in a life time.

It is my testimony that the gospel is true, that while we may fail, the Lord never fails in his promises. I pray that the Spirit of the Lord may be with us, that we may live our religion one day after another. That is all that is required. I ask in the name of Jesus Christ. Amen.

A solo and chorus, "Calvary," was sung by Lily Bennion and the choir.

ELDER ANDREW JENSON

(Assistant Church Historian)

My beloved brethren and sisters: I have enjoyed this meeting so far, and in the remarks I shall make I hope I may be blessed with the inspiration of the Almighty. And while I do not desire to detract in the least degree from the gospel discourses and the practical advice from former speakers, to which we have listened, yet I desire to add something in the nature of testimony, perhaps out of the ordinary way. I desire to do this with a view to strengthen us in our most holy faith and make us understand better than before, if possible, that God is with the true Latter-day Saints and that those who have enlisted in his service and who remain faithful and true to the whisperings of the Holy Spirit and to those who rule in the midst of Israel,

will always be in the right, and consequently prosper, while those who are disobedient and rebellious will fail.

I have lately returned from a special mission to the Republic of Mexico and to most of the Latter-day Saints missions in the United States, during which I have traveled about 20,000 miles and have had occasion to visit many places which I never visited before. I had already visited many foreign lands and nearly all the foreign missionary fields of the Church, but it so happened that my historical labors in the United States, so far as the missions here are concerned, were left until the last. In traveling through our American missions, as I have now done, I found myself repeatedly standing on what we sometimes term "sacred ground," because the places seen were closely connected with the early scenes of the Church, and I was brought face to face with many things of a historical nature which I did not experience on my travels to foreign countries.

There are two things which deeply impressed me, while on this special mission—something that I cannot dismiss from my mind upon my return home. One of these is the predictions contained in the Book of Mormon concerning the Indians, or Lamanites, the aborigines of this western hemisphere. On my sojourn in the Eastern States mission I had occasion to stand upon the hill Cumorah, as I had done upon two former occasions, and also had the privilege of spending a night in the old Smith home, near Manchester, western New York, where the angel Moroni appeared to the Prophet Joseph Smith that memorable night between September 21 and 22, 1823.

I have always been interested in the Book of Mormon, having read it over and over again since I was a boy, and while visiting old Mexico, together with Prest. Rey L. Pratt and others, on my late mission, I began to study with greater interest than ever before the predictions contained in the Book of Mormon regarding the Lamanites and the possible fulfilment of these predictions. The remnants of the house of Israel, now known as the North American Indians, have so far disappointed us to a certain extent. We have had missionaries among the Indians since the beginning of 1831, and some of the very best and most faithful elders in the Church have devoted the principal part of their lives endeavoring to learn the various languages or dialects spoken by the several tribes of Indians in the United States. But after all their efforts in that regard they have only been able to reach a few people, and their labors have resulted in bringing a still smaller number of Lamanites to a knowledge of the truth, and of those who have been baptized quite a few have not been faithful to their covenants, but have returned to their old habits and uncivilized ways and thus rendered the Church very little assistance. On this account we have been inclined to attach but very little importance to our Indian missions, or even to the mission established many years ago in our sister republic on the south, the Mexican mission. For compared with some of the missions among white people in our own country, and in foreign lands, the fruits or results have not been satisfactory. In view of these facts, some of us have

been led to query: How shall the predictions of the Book of Mormon regarding the Lamanites be fulfilled? And will they ever become a white and delightsome people and assist the so-called Gentiles (who shall be converted, to build up Zion and establish truth and righteousness upon the earth? Those of us, however, who have accepted the Book of Mormon as an inspired record will not concede for a moment that the words of the Lord will fail; hence, we naturally extend our vision and researches to other tribes of Indians, besides these once powerful tribes within the boundaries of the United States.

We, therefore cast a glance southward into old Mexico and through the great countries beyond—down through Central America and South America, where there are millions and millions of Lamanites, direct descendants of Father Lehi. We read with mixed feelings of sadness and joy about the Spaniards, who many years ago conquered the Aztecs of Mexico and the powerful tribes in South America, and who compelled the natives, at the point of the sword, to abandon their idols and paganism and accept that kind of Christianity which is represented by the Roman Catholic Church. We deplore the methods used to bring this change about; we shall always sympathize with the great Aztec Chief Montezuma and his people, when we read of the tyranny and oppression practiced upon them by Cortez and his soldiers. But there is one redeeming feature connected with all this Spanish warfare and bloodshed. The conquerors taught the inhabitants of Mexico, Central America and South America the Spanish language, which language is now spoken by nearly all peoples in these lands. Consequently, when our elders at the present time are sent to labor in the Mexican mission, and they succeed in learning the Spanish language, they can preach the true gospel of Jesus Christ to many millions. This fact stands forth in great contrast to the activities of Jacob Hamblin and others who labored as Lamanite missionaries in the United States, who could only reach a few small tribes after studying as hard, and perhaps worked harder to learn a local Indian dialect than our missionaries do in learning the Spanish language. I therefore look for the Mexican mission, now by many considered of but little importance, to flourish by and by, and become one of the best and most important missions of the Church, and I would further suggest that whenever the time comes that these Lamanites in the south shall embrace the Gospel, there will be a sufficient number of them to fulfil every prediction contained in the Book of Mormon concerning the Lamanites, and justify every expectation that we have had in regard to the help which these remnants of the house of Israel shall render in building up Zion in these last days. I desire to present this matter to you as my testimony and my faith in all that God has ever spoken through the mouths of his holy prophets. Heaven and earth may pass away, but not one jot or tittle of that which God has spoken will ever fail. Every word of prophecy contained in the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, and perhaps many others not contained in these four standard works of the Church, will surely be fulfilled in the own due time of the Lord.

The other matters, which attracted my attention and created special interest in my mind, while traveling recently in the United States, were certain facts connected with the several factions of apostate organizations which have broken away from the Church since it was first organized, a departure from the true order of the Church commenced almost immediately after Joseph Smith began his divine mission upon the earth. Ever since that great Anglo-Saxon Prophet began to receive glorious visions, converse with angels and obtain the gifts of translation, the devil has tried to counterfeit everything the Lord has done, and that, too, with considerable success, by deceiving people through impostors or tools who were willing to be used for that purpose. Through these emissaries the evil one has attempted to confuse the minds of mankind by introducing into the world through his agency and inspiration all kinds of imitations to deceive the very elect, if possible. Thus, if a servant of the Lord prophesied in the name of the Lord, the devil would do the same thing and claim that he also did it by the power of God, when in reality it was inspired by the powers of darkness and deception.

Soon after Joseph had received the gift of translating sacred records by the gift and power of God, other men were influenced to translate by some power which they themselves perhaps did not understand, and while some of these efforts seemed at first to be somewhat successful time proved them all to be failures. The Prophet Joseph in his history records as early as September, 1830, that Hiram Page, one of the Eight Witnesses to the Book of Mormon, had in his possession a certain stone by which he obtained certain revelations concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in modern revelation. The Whitmer family and Oliver Cowdery were among those who believed in some things brought forth through this stone. So Joseph, the Prophet, enquired of the Lord and received the revelation which constitutes the 28th section of the new edition of the Doctrine and Covenants. And at a conference held soon afterwards Bro. Page, as well as all members of the Church who were present renounced the said stone and all things connected with it.

In February, 1831, a woman, who professed to be a prophetess of the Lord and who believed the Book of Mormon to be true, made "pretensions of revealing commandments, laws and other curious matters," so it became necessary for the Prophet once more to enquire of the Lord and in answer the 43rd section of the Doctrine and Covenants was given, in which the Lord plainly said that "there is none other was given unto you to receive commandments and revelations until he [Joseph Smith] be taken, if he abide in me," etc.

Soon afterwards, when the Saints began to congregate in Ohio and there became quite numerous, they were blessed with many of the gifts and powers of the gospel; but almost at the same time, according to the statement of Parley P Pratt, "some very strange spiritual operations were manifested, which were disgusting, rather than edifying.

Some persons would seem to swoon away and make unseemly gestures and be drawn and disfigured in their countenances. Others would go into ecstasy and be drawn into contortions, cramp, fits, etc.; others would seem to have visions and revelations which were not edifying and which were not congenial to the doctrine and spirit of the Gospel; in short a false and lying spirit seemed to be creeping into the Church." The question was referred to the Prophet Joseph, who enquired of the Lord, the result being a revelation given in May, 1831, in which the Lord explains the difference between the manifestations of the power of God and the manifestations of the power of evil. (See Doc. & Cov. Sec. 50)

According to the historian, Geo. A. Smith, the first attempt to establish an apostate Church, was made by one Wycam Clark, in Kirtland, Ohio. This Mr. Clark was baptized about the same time as Sidney Rigdon and, in company with Northrop Sweet and four others, seceded from the Church and said they would carry the whole world with them by preaching "Mormon" principles. They had two or three meetings and then the society broke up.

Geo. A. Smith also says: "Another species of apostasy took place in the neighborhood of the forge at Kirtland. A man named Hoten seceded from the Church, denounced the Book of Mormon and the Prophet and established himself under the name of the Independent Church. A man named Montague was made bishop. This church got to number about ten members. They pretended under the order of the New Testament to have all things in common. In a few weeks the bishop, who had charge of the temporal things, made a charge on the president for visiting his pork barrel, and the president charged the bishop with visiting his wife, and that broke up the society." (See *Deseret News*, Vol 7, page 364).

Bro. Smith also mentions a man by the name of Hawley, who was attacked by a spirit of revelation, somewhere in the state of New York, while he was plowing, and it took him in such a hurry that he had no time to put on his boots, but traveled barefoot to Kirtland, some 600 miles distant, to warn Joseph that he was a fallen prophet, that God had cut Joseph off and placed in his stead a man by the name of Noah, and the reason why Joseph was cut off was that he had suffered the men belonging to the Church to wear cushions on their coat sleeves and the women to wear caps. He went through the streets of Kirtland with a dismal howl, crying: "Woe, woe, to the people." On one occasion, about midnight, Brigham Young went out and took with him a cowhide and said to Hawley: "If you don't quit annoying the people with your noise, I'll cowhide you." Mr. Hawley then considered that he had suffered persecution enough for his Master's sake and shup up his noise.

After the selection of the first quorum of Twelve apostles, in 1835, and after the dedication of the Kirtland temple, the spirit of apostasy became more general, and one of the First Presidency, several of the apostles, and other prominent men in the Church, were all carried away in this apostasy; and one of their number, namely,

Warren Parrish, who had been a traveling missionary in the Church in the Southern States, and known as an eloquent preacher, undertook to organize those elements into a Church. They were going to renounce the Book of Mormon and Joseph Smith and take the "Mormon" doctrines to overthrow all the religions of the world and unite all the Christians into one great religious band—they to be its great leaders. This apostasy took place in 1837 and 1838. When Heber C. Kimball, while filling a mission in 1844, was crossing Fox River on a ferry, he encountered Warren Parrish as a grave-looking man—a strait-jacketed fellow, dressed in black, with a white handkerchief around his neck. He spoke to Elder Kimball, saying: "Elder Kimball, will you have the goodness not to say to the people here that I was a 'Mormon!' I am a Baptist minister and am preaching in that meeting-house at a salary of \$500 a year. If they find out that I have been a 'Mormon,' it would hurt my influence very much indeed." The question arises: Where was the big church he had tried to build up. He had tried pleading law, but failed, and he had been peddling bogus money, which also failed, like the big church speculation. George A. Smith in explaining the origin of the Warren Parrish movement says: I recollect waking up late one evening when I was quite a young man and hearing my father and one of the brethren talk. Being a little disposed to listen, I learned that there had been considerable of a difficulty between Parrish and one of the brethren. This was when he was in good standing in the Church. He had been too kind with the brother's wife. Then I learned the commencement of his apostasy.

At the breaking up of Far West, Mo., in 1838-39 Isaac Russell, one of the missionaries who first brought the gospel to Great Britain, undertook to lead the Saints into the wilderness. He gathered some twenty followers, but did not succeed. He afterwards suffered much persecution in Missouri and died in Richmond Sept. 25, 1844.

David Whitmer, one of the Three Witnesses to the Book of Mormon, like all the witnesses to that sacred record, remained faithful to his testimony regarding the Book of Mormon, but otherwise he fell into darkness and allowed himself to be influenced by a number of apostate leaders, such as James J. Strang, and later Wm. E. McLellin. And when he became an old man, he undertook to organize a church of his own, claiming that inasmuch as he had been ordained and set apart by Joseph Smith to preside over a stake of Zion organized in Clay county, Mo., in 1834, he had as much authority as the Prophet himself. He obtained a few followers in Missouri, but not enough to make a complete church organization. He presided over his little church until he died in 1888, and when I visited Richmond, a few months later, his nephew John C. Whitmer, a son of Jacob Whitmer, had succeeded him as president of the Whitmerite faction. There is a very small remnant of that church left yet.

Mr. Francis Gladden Bishop, commonly known as Gladden Bishop, and his brother I. H. Bishop, also started a church of their own, which became known as "Gladden Bishopites." Mr. Bishop believed

that the valley of the Colorado was the place of refuge for the Saints at the time they were expelled from Nauvoo. He had joined the true Church in 1832, and after being ordained an elder did considerable missionary work for the Church; but he fell into darkness, and, under the influence of a delusive spirit, he organized a new church, as stated. He was on trial as early as 1842 before the High Council at Nauvoo (Joseph the Prophet being present) on complaint of having received, written and published or taught certain revelations and doctrines not consistent with the doctrines and covenants of the Church. At first Mr. Bishop refused to present the written revelation, but finally read portions of it to the council. The purported revelation appeared to be the extreme of folly, nonsense, absurdity, falsehood and bombastic egotism. Joseph the Prophet explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesying, and then delivered Mr. Bishop over to the buffetings of Satan until he should learn wisdom. The council then disfellowshipped Mr. Bishop. It was after that that he organized a church of his own.

Oliver Olney, who joined the Church at an early day and had presided over the Teachers in Kirtland was disfellowshipped in Nauvoo, Ill., by the High Council of that place for setting himself up as a prophet. Later (Feb. 10, 1843) Oliver Olney was tried before a court in Nauvoo for stealing goods. He declared before the court that he had been visited many times by the Ancient of Days, that he had a mission from him to the four quarters of the world, that he had visited them all except one in the south, that he had suffered much for two or three years for want of clothing, that he despised a theft except to clothe himself, etc. Joseph the Prophet declared that Olney had never seen the Ancient of Days, or anything like him, but that he was under the influence of a wicked and delusive spirit.

William Law acted for a while as second counselor to the Prophet Joseph Smith in Nauvoo, Ill., and while on terms of intimate friendship with the Prophet he was, Judas-like, plotting with his enemies to destroy him. His treachery was found out and he was dropped from his position and excommunicated from the Church. But so strongly did this base man profess to believe in the doctrines of the Church that after declaring Joseph Smith to be a fallen prophet he actually attempted to organize a church of his own. He put himself at the head of it as a prophet, chose two other apostates to act with him as counselors, and proceeded to select twelve men to be his apostles. This movement of his and his confreres was the height of impudence and hypocrisy, and of course it failed.

When Joseph, the Prophet, was martyred the members of the Church were placed in a position which they had never before experienced. Nobody had looked for Joseph Smith's early demise (he being only 38 years of age) although he had hinted at it several times. But the people seemingly did not understand him, no more than the disciples of old understood Jesus the Christ when he talked to them

of his early death. Not until he arose from the grave did the apostles and disciples of old understand. The Church in our day did not understand the principles of succession of the presidency of the Church, in 1844, as well as they do now. Sidney Rigdon who had acted as first counselor to Joseph the Prophet came forward after the martyrdom of Joseph and wanted the Church to accept of him as the Guardian of the Church. He had not been true to the Prophet Joseph for several years, and after his case had been investigated by the apostles and high council at Nauvoo, he was excommunicated from the Church. He then went to Pennsylvania and organized a church of his own, which had some following for several years and did not altogether cease to exist as an organization until the death of Sidney Rigdon, in 1876.

William Smith, the Prophet's brother, who had succeeded to the position of Presiding Patriarch of the Church, also tried to organize a separate faction, but most of his followers subsequently left him to follow James J. Strang, another pretended leader.

James J. Strang had joined the Church shortly before the death of the Prophet. He claimed to have received a letter from the Prophet Joseph appointing him to preside over the Church, in case the Prophet should die, and he made further assertions to the effect that he had seen an angel, received revelations, etc. He tried to organize a stake in Voree, Wisconsin, with two or three hundred followers, and afterwards moved his headquarters to Beaver Island, in Lake Michigan, where he founded a town called St. James and had his followers anoint him a king, to preside over the kingdom of God, claiming at the same time that Joseph Smith had only been president of the Church. For a short time King James reigned apparently with a degree of success, but after a while he became overbearing and tyrannical in his ways, and on a certain occasion he had some of his disobedient or rebellious followers whipped in public. This so exasperated the parties thus punished that they improved the first opportunity they could find to assassinate James J. Strang. This took place in 1855 on Beaver Island. This was the end of "King James," but strange enough some of his followers continued to adhere to his false doctrines and really believed that he was called of God, that he had received revelations and was the true successor of the Prophet Joseph. About twenty years ago one of the Strangite apostles visited Utah. There may be half a dozen Strangites yet alive.

On my recent visit to Texas I became quite well acquainted with the career of Lyman Wight in that country. Lyman Wight was a strong and influential man in the days of the Prophet Joseph, and had acted for several years as one of the twelve apostles, but when Joseph passed away Lyman Wight claimed that he would not follow Brigham Young or any other man in the Church. Hence, when it was decided (at the time of the exodus from Nauvoo, in 1846) that the Saints would seek a new home in the Rocky Mountains, Elder Wight refused to go into that desert country, having perhaps forgotten that Joseph Smith had predicted that the Saints should become a

mighty people in the Rocky Mountains. So, instead of working in harmony with the other members of his quorum, he led two or three hundred people, members of the Church, first into the Indian Territory and later to that part of Texas where Austin, the capital of that state, now stands. There, in a beautiful valley, he built a mill and endeavored to establish a colony but failed. He tried three other localities but failed again in regular succession, until many of his followers left him and he himself died as a drunkard, in 1858. Lyman Wight remained true to the first principles of the gospel and tried even to practice the rules of the United Order, or something similar, in which the members of his church should be equal in temporal as well as spiritual things; but while he was colonizing in one of the best districts of country and should have met with great success, he entirely failed, as stated, while Prest. Brigham Young and the Twelve who remained true to the Church proceeded in the successful establishment of settlements of the Saints in the Rocky Mountains, though that part of our great country which is now Utah was at the time of Lyman Wight's departure for the south a desert and desolate country as compared to Texas.

George Miller had been one of the presiding bishops of the Church in Nauvoo and had led one of the leading camps of the Saints westward into the wilderness. But he became disaffected and with a small faction, over which he gained influence, he also went down into Texas, where he for a short time affiliated with Lyman Wight, but fell out with him and left for the north, afterwards to become a follower of James J. Strang.

Alpheus Cutler, who joined the Church at an early day and was quite active in Missouri, was chosen a member of the High Council in Nauvoo, Illinois, and afterwards acted as President of the High Council at Winter Quarters, Neb. When Prest. Brigham Young left Winter Quarters, in 1848, on his second trip to the Valley with a large emigration Alpheus Cutler remained in Iowa, where he for some time was identified with the Silver Creek branch, but he was disfellowshipped from the Church at a conference held in Pottawattamie County, Iowa, for exercising an influence against the migration to the Valley and for advocating the building of a temple, etc. At a general conference held in Salt Lake City, in 1850, Father Alpheus Cutler, as he was generally called, was excommunicated from the Church. After that he organized a church of his own. According to the statement of Bishop Abraham A. Kimball Alpheus Cutler changed his residence from Pottawattamie county to Manti, Fremont county, Iowa, where he organized a church and constituted himself as its leader, calling it "The true Church of Latter-day Saints," and presumed to officiate in the ordinances of the Church of Jesus Christ of Latter-day Saints, such as baptisms, endowments, etc. He also energetically denounced polygamy and the law of tithing, and taught his followers that Joseph Smith was a true Prophet of God, but that Brigham Young was not his successor, but an imposter and that he (Alpheus Cutler) was the true leader and held the authority to carry on the Latter-day work.

This pretended "true church" was organized with Alpheus Cutler as president, Edmund Fisher as first, and Chauncey Whiting as second, counselor, and Grandfather Fisher as patriarch.

It so happened that Heber C. Kimball had married two of Alpheus Cutler's daughters, but when Heber C. Kimball, in 1848, took part of his family to the Valley, these two Cutler girls, who each had a son, remained in Iowa. The two young women subsequently died, leaving the two sons of Heber C. Kimball (Abraham A. and Isaac) who subsequently were told of their real parentage, which had been kept from them by their grandfather. Abraham A. Kimball (afterwards Bishop of Kanosh, Millard county, Utah,) became identified with his father's family in Salt Lake City in 1862. The next year he was called on a mission and sent east to get his brother Isaac to the Valley, in which he succeeded. On this trip Alpheus Cutler, who had now become an old man looking toward the end of his journey, confided to his grandson as follows: "I know that Joseph Smith was a Prophet of God, and I know that Brigham Young is his legal successor, and I always did know, but the trouble with me was that I wanted to lead and could not be led. I have run my race, and sealed my doom, and I know what I have got to meet." He then, addressing Abraham, his grandson, said: "Let what may turn up, never yield the point (never leave 'Mormonism'), for it will save and exalt you in the kingdom of God." He wept like a child after saying this, and then continued, speaking to his grandson: "One favor I wish to ask you, namely, that you will not divulge this confession to those whom I lead, while I live." Shortly after this Alpheus Cutler died and the church which he had organized ceased to exist.

In 1848 a man by the name of James T. Brewster associated himself with Hazen Aldrich (at one time a president of Seventies) and organized a church, June 26, 1848, on the pretense that the Lord had rejected the original Church, and he (Brewster) having received a commission of the Lord to call together all the pure in heart to establish anew the Church. Brewster also claimed the extraordinary gift of reproducing under the inspiration of the Almighty the lost books of Esdras, as a continuation of the First and Second Book of Esdras, which are known among the apocryphal writings of the Old Testament. There are still a few Brewsterites in existence.

Granville Hedrick is the founder of a sect now known as the Hedrickites; they are the possessors of the temple lot in Jackson county, Missouri, and claim to be a branch of the original church organized in 1830, but reject all the revelations received by the Prophet Joseph Smith later than 1834.

The Josephites, or so-called Reorganized Church, came into existence as a real organization, in 1860, when young Joseph, a son of the martyred Seer, accepted the leadership. The original membership of this Church was to a great extent made up of Strangites, Wightites, Wm. Smithites, Cutlerites and remnants of other factions by means of whom the followers of that organization are trying to bridge over the interim, 1844-1860. The "Reorganites"

represent the only faction of apostate organizations which at the present time, so far as numbers are concerned, can claim any consideration.

Joseph Morris, an early convert to the Church in Wales, was severely hurt in his youth from being hit in the head with a lump of coal, while working in the coal mines of Wales, and after joining the Church, and while doing missionary labors, he showed repeated signs of insanity, and finally a delusive spirit took possession of him after his arrival in Utah, and he organized a church and established himself on the Weber river as a prophet, in 1861. He pretended to receive a number of revelations which have since been published in a book, but he came in collision with the territorial authorities in 1862 and was killed together with a few others of his followers. His organization known as the Morrisites was broken up, yet there are even now a few alive who still believe that Joseph Morris was a prophet.

William S. Godbe was once a prominent man in the Church, but when co-operation started in 1868, he, as one of the merchants of Salt Lake City, rebelled, withdrew from the Church and organized with others what was called the "Godbeite movement," which, however, flourished only for a short time.

There are a number of other factions which might be mentioned, but time does not permit, such as the Bickertonites; also the Modern Brewsterites (a movement set on foot by one F. R. Brewster, who called himself the Seventh Angel, the Captain of the Lord's Host, etc., early in the '80's in Salt Lake City). An organization made by the late John E. Forsgren, who established himself in a tent east of Salt Lake City with twelve women, representing the twelve tribes of Israel and others could be mentioned. In fact I could mention altogether some thirty attempts made by apostates or seceders from the Church who claimed to succeed to the divine calling of the Prophet Joseph Smith. We have the history of all these factions at the Historian's Office, and are gathering additional information about them from time to time.

President Young said at the important meeting held in Nauvoo, Ill., Aug. 8, 1844: "If an man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the apostles which will carry them off victorious through all the world" (*Mill. Star*, Vol. 25, page 216).

This prediction on the part of President Brigham Young has certainly come true, and in my remarks I have only endeavored to show this great fundamental truth, that where the Priesthood of God is exercised in righteousness, there is success and happiness, while the dissenters and apostates have always met with failure and disasters. The history of the Church affords us abundance of proofs to establish this fact. It all goes to show that when we do what the Lord wants us to do, when we say

what the Lord wants us to say and go where the Lord wants us to go, we will prosper. By doing this we will gain the victory over every species of evil, and, if we remain faithful to the end, be saved in the kingdom of God.

May God help us to be true to him and to ourselves, and to the principles which we know to be true, I pray in the name of Jesus Christ. Amen.

Manasseh Smith and the choir sang the hymn, "Victory."

Benediction was pronounced by Elder James Z. Stewart.

SECOND OVERFLOW MEETING

A second overflow meeting was held outdoors near the Bureau of Information at 10 o'clock, Sunday morning, October 9, 1921. Elder David A. Smith of the Presiding Bishopric presided. Tracy Y. Cannon acted as chorister, and Frank W. Asper, as organist.

The congregation sang, "Come, come, ye Saints."

The opening prayer was offered by Elder Alfred W. Peterson, of the Salt Lake stake of Zion.

The congregation sang, "High on the mountain top."

ELDER JOSEPH R. SHEPHERD

(President of the Logan Temple)

This is certainly a glorious morning. All nature is smiling upon us. The Spirit of the Lord is with us and has been with us in our conference, and will continue until its close.

I have been thinking, as I have been sitting here this morning, of the words of the prophet wherein he said:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Surely we have here a fulfilment of this prophecy, for I doubt not that if I were to ask how many nations were represented here this morning, even in this overflow meeting we would find representatives from nearly every nation under the sun. We would find either those who have been gathered from the nations of the earth them-

selves, or we would find their sons or their daughters, or grandsons or granddaughters here.

The thought that came to me in connection with this prophecy was, what a mighty responsibility rests upon this people who have gathered here, my brethren and sisters, for a specific purpose. The blood of Israel has been gathered from the nations where it has been scattered. This is the day of gathering-in of the house of Israel; and the gathering in the tops of these mountains is for the purpose that we may learn more fully the ways of the Lord and that we may be able to walk in the path that the Lord would have us walk.

And I have been wondering whether the younger generation, the sons and daughters of the fathers and mothers who have heeded the call of the Lord through his servants, have within them the same degree of faith and a desire to carry on his work, for which their fathers and their mothers have been gathered. Are we becoming careless in regard to these things? Are we forgetting the mission to which we have been called as a people? Are we observing the commandments of God, and are we doing those things that the Lord desires to have done through the gathering of Israel?

In the hymn that we have just sung is one of the purposes for which this people has been gathered in this day and to these parts: that we might erect temples and participate in the sacred ordinances of the house of God. The hearts of our fathers and our mothers, when they crossed the plains, notwithstanding the arduous journey that they undertook, were filled with joy in contemplation of the very thing of which the prophet spoke, that they should come here unmolested, and that they might here serve God according to the dictates of their conscience; and further, that they might establish themselves here and build temples to the name of the God of Jacob. As the hymn says, we are here that we may be saved, and also become saviors to those who were not permitted to enjoy these blessings.

The gathering of the blood of Israel from the nations of the earth is a very important part of the mission of the Church of Jesus Christ of Latter-day Saints. The blood of Israel has been mixed among all the gentile nations, and it is in the providence of our heavenly Father that in the last days they shall be gathered together; and we are here, my brethren and sisters, and should see to it that the spirit of scattering does not enter into our souls.

Growing up, we have a large number of young men and young women, whose greatest desire should be to enter into the temples that have been erected, and there enter into solemn covenant with their heavenly Father to serve him and to obey his laws and to assist in the establishment of Israel in this land. I have thought many times of the advice given to our young people concerning making alliances with those who are not of the same faith,—not that we have any quarrel with our neighbors,

not at all; not that there are not just as good people, so far as they understand things, outside of the Church as inside,—but, my brethren and sisters, this is a day of gathering and concentrating the blood of Israel. And, now that we have gathered out of the nations, let it be known that our sons and daughters, who are of the blood of Israel, should ally themselves together, when the time comes to enter the sacred relationship of husband and wife. It is displeasing in the sight of our heavenly Father that by our acts we should nullify, in effect, the very purpose for which we have gathered here.

I have been impressed concerning this thing. We should seek to gather the blood of Israel; we should seek to intensify the blood of Israel in our posterity. And how can that be done? By those who are of the blood of Israel allying themselves together in this sacred relationship. And then, as generations shall come and go, can you not see how the preponderance of the blood of Israel will come? It is a gathering, my brethren and sisters.

I wonder if some of our parents who have given their lives in the establishment of their children in this favored land, would not be greatly disappointed if they found that their boys and girls were forgetting one of the great purposes for which they have gathered, and that they, like old Israel, are seeking after strange gods. From the beginning of time it was the will of God that those who entered into covenant with him to keep his laws and commandments, should only ally themselves with those of the opposite sex who similarly entered into covenant with him. We read right in the beginning, that one of the chief reasons why the curse of God was poured upon the people, why God became displeased, was because the sons of God looked upon the daughters of men and took them as their wives, as they pleased. Now, this is plain; we should understand it. Who were the sons of God? They were the ones who entered into covenant with him and who received of his commandments and acknowledged him as their Father and God. And who were the daughters of men? Those who had no faith in God and rejected him and his laws and his counsels. And it displeased the Father that there should be an amalgamation of these two opposing powers or factors; and from that time to the present, that commandment has been to Israel, and it is the law of God to Israel today. There are plenty to select from; look at the hosts of Israel as they are gathered together. We need not enter into this most sacred relationship with those who have not similar faith and ambition and desires. It will never be productive of good. I have heard presidents of the Church, for years, say—and their advice was not only to Latter-day Saints but to other people—that it was not good that those who have opposing ambitions and views and faiths try to amalgamate together as husband and wife, because it will not work out. Either they will lose faith and disregard the faith that they have, or else there will be eternal trouble.

I believe this a matter of great importance, my brethren and,

sisters, and I speak to you as parents, and I speak to you as young men and as young women; if your young people want happiness, peace, and the fullest joy in this life and the life which is to come, let them remember the advice and counsel that God has given his people, and in their selections, let them make selections of husband or wife from those who have the same faith and ideals, and ambitions, and who are journeying toward the same goal. This subject of marriage, my brethren and sisters, is more important than some people think; it means more. It is the laying of the foundation for eternal glory and happiness in the celestial kingdom of God, if entered into with the proper spirit and with the proper understanding of that sacred relationship. What a sorrowful thing it is to know that there is such a large percentage yet of the sons and daughters of these pioneers, who came here and gave their all for the gospel's sake, that nearly one half of them reject the opportunity granted to them of entering into this sacred relationship, which God ordained in the way that he did.

I said we came here to build temples. One of the ordinances of the house of God is the solemnizing of this sacred relationship. And how blessed are those who have been born under the covenant, that they, having a high regard for the faith of their fathers and for their own faith, go to the house of God and there are sealed to their husband or wife for time and for all eternity. What is more sad than when death comes into the family and the wife or the husband is stricken, than to realize then that the relationship that has meant so much to them is at an end. And it is at an end, my brethren and sisters, unless it has been solemnized by those who are authorized of God, and the couple have been sealed together for time and for all eternity.

And let us remember, too, that now is the time; *now* is the accepted time. There are many who, for various reasons, which I have not time to discuss, refrain. They are those who have a kind of faith and a desire to do it, though not very strong, thinking, "O, that can be done sometime later on; we will leave this for someone else to do" or "we will do it when we get old." They procrastinate. It is dangerous, for let it be known, my brethren and sisters, that no man no woman, will ever receive the same degree of glory in the world to come, who refuses and rejects to do the thing they may do in this life—I care not if the work is done for them by somebody else.

I hope the Latter-day Saints understand that. Certainly we do work for the dead; but some people have an erroneous idea that those who refuse to do the work in this life, and for whom the work is done after they have passed away, are just as well off then; that is a mistake. The primary principle of vicarious work for the dead is to do for themselves. You know our Christian friends on the outside—we call them Christian, even if they do not call us Christian—have

found fault with this doctrine of doing work for the dead, charging us with this that it is an encouragement for impenitence and of putting penitence off. That is not true; they do not understand what we believe in. Work may be done even for the sinner, but he will never receive the same degree of glory, as if he had done it himself.

Now these are some of the things, my brethren and sisters, that I thought of this morning as I saw this great audience here, and as we sang this hymn concerning the gathering of Israel, and as we sang the hymn in the opening of the meeting of the travels of our parents and grandparents of this country. I thought "Why all this?" It was that we may enjoy the greater blessings of the gospel that are administered in the house of God. That is one of the chief reasons. And here we are living under the shadow of the temple of God. Will we, any of us, reject the opportunity that we have for receiving these blessings? I hope not. I am glad to say that so far as my personal experience goes, the spirit of the work is growing, and the testimonies of the divinity of the work are growing in the hearts of the people, and in proportion as our young people and our old people will go to the temple of God and receive the blessings administered to them there, it will give them additional testimony of the divinity of the work. Let us as sons and daughters of the noble pioneers who came here and left their all for the gospel's sake, be true to them, their memories, and their faith, and let us carry on the work that they expect of us. And may God's blessing be upon us to this end, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES N. LAMBERT

(Former President of the New Zealand Mission)

I rejoice with you, my brethren and sisters, in the privilege that is afforded us to worship our heavenly Father on this beautiful morning.

It is now something less than a hundred years ago since the Church of Jesus Christ of Latter-day Saints was established. Shortly after the Church was organized, in this day and age, the Lord said that he was about to commence a marvelous work, a work that would possibly not be understood by some. Shortly after our Church became a church, in the state of New York, our people—your people and mine—were compelled to move from that state because of persecution that was heaped upon them. They went from the state of New York into Ohio, and from Ohio to Missouri, and from Missouri back into Illinois. And then came the movement west into the valleys of the mountains. Some that were weak, who felt that they could not stand the heat and the burden of the day, fell by the wayside. The Lord blessed those, however, who had the tenacity, the will, the desire.

It is recorded that even in the first company of pioneers who came here July 24, 1847, there were some who could not see the blessings of the Lord that would attend the people in the settlements of this valley. They were willing to take a chance as to what lay beyond, between here and the Pacific ocean; they reminded President Young that they had seen many places from the Missouri river unto this valley that appeared more inviting to the human eye than they saw when they first caught a glimpse of this valley. President Young's remark to them, however, as his prophetic eye could see what lay in the future for the people who settled here, was, "This is the place." And when reminded that this was a part of the Great American Desert, he said that we would yet make it literally blossom as the rose. My brethren and sisters, you can testify to the truthfulness of this prophecy of President Brigham Young. Surely the Lord has blessed us; surely the Lord is blessing us. Wherever our people have settled, from Canada to Mexico, from California to states east of us, the Lord has blessed our people and blessed their efforts.

I wonder if all of us are striving to do what is required of us as Latter-day Saints. Brother Shepherd in reminding us of one of the greatest blessings that has come unto us, one of the greatest gifts that the Lord has conferred upon us—to be married in the temples of our God, to be sealed to our companions, not only for this life, but for the life to come—wondered if all of us who are here this morning are doing our utmost to live up to that blessing. Are we teaching our children the blessings that have come unto us and that have been taken advantage of by us?

You know we have been accused many a time of being a peculiar people, peculiar in our ways. In the first few years of the existence of our Church we were accused of believing in a God that has body, parts, and passions, of believing in a God that could hear and answer our prayers, of believing that we could ask him to direct us in the way in which we should go and that he would do so. We have been held up to ridicule, not only in this country, but throughout the world, wherever the gospel has been preached. But I believe the tide is turning; I believe the people of the world are beginning to admire us and, perhaps, to sing our praises.

You will remember that it is recorded in the Scripture that the Lord said we should beware when people would begin to say all manner of good things in favor of us, but rejoice and be exceeding glad when the world said things falsely against us. It was my privilege only a few weeks ago to talk to a prominent physician in this city, a man who does not claim to be a Latter-day Saint; and when he learned that I had recently returned from a mission where I had been preaching the gospel for some years, he said, "This system that you 'Mormon' people have of sending your missionaries into the world is a wonderful thing; the other religious sects of the day do not have it; the other religious organizations won't do it; it is left entirely

for the 'Mormon' people to do it. I wonder how you started such a thing." I told him that away back in the beginning of our Church, the Prophet Joseph Smith received a revelation to send our elders out two by two, to preach the gospel without fear or favor, to deliver the message that they had received, to warn their neighbor, even as they had been warned, and that we go out without hope or thought of reward so far as this life is concerned, when a call comes to us, whether to a man or woman, to go out and preach the gospel, and we have been set apart for that particular work; that the Lord blesses us, and many return here seeing the fruits of their labors, and those who have not even had this privilege, later on see that others reap from the seed they sowed.

I was reminded, in talking to this doctor, of the remark that was made some years ago by a prominent Salt Laker, a man who had come here and married a Salt Lake woman after he had visited all parts of the United States and other parts of the world. In the Commercial Club of Salt Lake City here, he made the statement that never in his travels had he met a people who were so ready to make answer, who were so ready to talk and discuss things, and give a reason for the hope that is within them. He said you can go into the smallest hamlet and find men and women there who can do it, and I marvel at it. A man who heard him make this statement was rather anxious to find out just why he thought he had found such a condition. This brother wanted to know if he had the right idea about it, and so at the close of the meeting in the Commercial Club, he asked this gentleman to what he attributed this ability that he found so peculiar among our people. He said, "That is no secret; it is this wonderful missionary system that you 'Mormon' people have, of sending your young men and your young women into the earth, into the various parts of the world to preach the gospel. They come back bubbling over with new ideas. They bring back the best things that they see, no matter whether they go to Japan or to Australia, or to South Africa or to various parts of Europe, or to various states of this Union."

There is nothing in the world, my brethren and sisters, that benefits a person like comparison, travel, education. Do you wonder, therefore, at the high standard that is maintained by our people here in this state? We compare most favorably, when measured by the various states of the Union or various countries of the world, as far as education is concerned. We have ever sought education. Our elders who go into the various mission fields and who come back with these excellent ideas gathered up from peoples to peoples, disseminate these good things among the rest of us. We have ever striven for that which is good and wholesome and pure, from the very things that we were taught in the early history of the Church, that "The glory of God is intelligence," that all we seek after here, all the good, the excellent things we get here, and remember and understand, will

rise with us in the hereafter, and by so achieving, by so accomplishing and understanding these things, our power will become much greater in the other world. Do you wonder, then, at the ambition, do you wonder at the desire that is in the heart of every Latter-day Saint? Not at all. Do you wonder, then, that every parent puts forth his best efforts to teach his son or his daughter the things that are most dear to him, the gospel of eternal life, the gift of eternal life, that has been so much misunderstood, by the people of the world? You elders, and you sisters, who have been abroad preaching the gospel and have heard ministers and others contend that the gift of eternal life in the kingdom of God is the gift of God without any effort on our part, you have heard it, and you have wondered and marveled at the misconception that some people have.

Let me point out a comparison that I have made on many an occasion when such arguments have been brought up. There is no state in the Union, no country in the world, that affords an education to a young man or woman, more than does the state of Utah. Our boys and girls growing up here are compelled to go to school. Books are found for them; pencils, paper, ink, are furnished them. They can go to school, and if they live any great distance, conveyances of some kind are provided for them. This 'gift' of education is theirs. It is not theirs for the asking, because it is forced upon them; they are compelled to take it; a boy or girl in normal conditions must go to school and receive an education; they are compelled to. Would anyone say that education is not free? Why no; we boast of it; we prate it, we sing of it; our missionaries in going to the uttermost parts of the world tell of the splendid things that we have achieved, and how when we are measured up to our sister states in this Union, we compare well with them. And yet, do you mean to tell me that any boy or girl will ever go from one grade to another without an effort on his own part? Did you ever hear of anyone being graduated from the eighth grade into the high school without an effort on the part of the one who is receiving this splendid gift, without price, of education? Why no, and do you think a person can be admitted at the University who has not credits entitling him to go there? Not at all. And yet this education is free. No one would have the temerity to say that this education is not free. It IS free; yes, for those who WORK for it. God Almighty is not going to save his children in ignorance. Just as I quoted to you a few moments ago, "The glory of God is intelligence;" God rejoices in seeing his children grow and develop and become something. He does not look down upon us with any degree of satisfaction and joy when he knows that we are ignorant or will remain in ignorance—either in the principles of the gospel or in anything that is going to make us bigger or better or greater. God almighty will rejoice in seeing us become bigger, greater, better.

I rejoice with you, my brethren and sisters, in this wonderful

conference. I rejoice with you, and bear my testimony to you that I know that this is the Church of Jesus Christ, that within this Church are found the blessings of Almighty God, and that we cannot expect to find them, nor will we find them, outside. The Lord has been merciful, kind, considerate, long-suffering, and patient with some of us. May we appreciate these blessings. May we appreciate the outstretched hands of our Father, that are continually beckoning for us to come to him to receive at his hands these wonderful blessings that we have preached about, that we have sung, that we have told in story.

My God add his blessings, my brethren and sisters; may he sustain us and uphold us in all our righteous endeavors, is my prayer, in the name of Jesus. Amen.

ELDER NICHOLAS G. SMITH

(Former President of the South African Mission.)

My brethren and sisters and friends. I delight to testify to the goodness of God to me and to his people. I delight in having the opportunity of preaching the gospel. I love it. I love the people of this state. I love the "Mormon" people wherever they are, and I love all good people. Sometimes I think, when we are talking to ourselves and about ourselves, perhaps we laud ourselves a little too high. Speaking as a foreigner—for I may be counted as such since I have spent the last eight years of my life doing missionary work in the Union of South Africa—I can see a few things that look a little bit peculiar to me. Brother Lambert has just been telling you of some of our virtues, of how high we stand along educational and other lines; I picked up a Milwaukee paper not long ago, and it said that Utah was a wonderful state; they do lots of fine things in Utah, but that Utah is a pest house; they have more small pox than any other state in the Union. Now, stop having small pox! (Laughter)

I was impressed with the remarks of President Shepherd concerning some of the ordinances of the gospel. What a joy it is to us Latter-day Saints when we hear people abuse us on account of our faith and some of the doctrines of the gospel of Jesus Christ. It has not been very long since one of the ministers, when they were gathered together here in a convention in this city, made the remark that the "Mormon" people stand today where they (the ministers) stood one hundred years ago, that they still cling to the errors of a hundred years ago. Brother B. H. Roberts, in speaking in the tabernacle in answer to the accusations on the following Sunday said, "Well, we are thankful the Lord said that was the trouble with mankind; they are in error." You will remember the words of the Lord to the Prophet Joseph Smith, "They draw near to me with their mouths,

and with their lips do honor me, but their hearts are far from me, and they teach the doctrines and commandments of men." They were in error; they did not acknowledge it then, but now we find them acknowledging it.

They say we stand where they stood one hundred years ago. Is it true? From which one of them did we learn about this great temple work? From which sect, if you please, did we copy temple building? Was it from the Presbyterians, or from the Methodists? No; they did not tell us about the hope that we should have for those who have gone before. We did not copy it from any of them, did we?

I remember down in South Africa, upon one occasion, I had been talking with a minister of the Church of England about the gospel, and this matter of salvation for the dead came up, and I told him our belief along these lines. "Why," he said, "that is blasphemy to think of such things, to teach that there is a hope after we are dead. You drive people away from the church. Do not talk such rot." I went into his church in the city of Ladysmith, and there were eleven of us present, counting the minister and myself! And we drive people away from the church! I said to him, "Come out to Salt Lake City, and I will take you into one building where ten thousand men and women are worshipping the true and living God, and yet you will tell us we drive them away from church by teaching that there is a hope for the dead."

Think of it, my brethren and sisters, that tabernacle is full to overflowing with thousands and thousands of people, the Assembly Hall is overflowing, and here in the open air we have gathered together hundreds of people to worship God, and they would tell us we drive them away from the church because we teach the gospel of Jesus Christ. We teach that he is a loving Father, and it counts; it pays. Just think of condemning all his children who have not had the opportunity of accepting this gospel here!

After the war had been going on for a few years, I had a Church of England minister say to me, "Well, there must be hope for the dead; when we think of our young boys who have gone to France and given up their lives, surely there must be an opportunity for them; there must be some hope for them." Why, of course, there is. Would our heavenly Father condemn all of these men, hundreds of thousands of them, who never cared a thing about Jesus Christ, who were careless, cared not for religion? Will God condemn them? The only answer one can give is "No." Then will he condemn the untold millions of others who have perished in the same way, or in other ways? Are they condemned? Of course not. It is not reasonable. That is not the sort of God that the "Mormons" want to believe in. And from which of these sects did we copy such ideas? From which of the sects did we copy the belief that God is a true and living God,

has body, parts, and passions? Which one of them dares stand up and declare that we copied it from them?

Which one of the sects dare say today that we copied the Word of Wisdom from them? I pray you, which one did we copy it from? And yet today we find it taking hold of other sects. One church has adopted it *in toto*. They do not eat meat, use coffee, or liquor, or tobacco, they have taken the word of wisdom over completely, and where did they get it? We did not copy it from them; no; it was given by God himself to his prophet.

And so it is with many others of the beautiful principles of the gospel of Jesus Christ. Who taught us to believe in a preexistent state? And yet they are coming to that. Which one of them did we copy the law of tithing from? And yet they have found it of such importance that they sent a minister here to study the system, right here in Salt Lake City among the Latter-day Saints, to see whether it might be adopted by the Methodist Church. I had a Church of England minister tell me that he really believed that we must have a personal God, that he must be a God with body, parts and passions. They are beginning to come to it. We took it from none of them. We had it, we got it from God. It was revealed from him to his prophet here on earth.

And, brethren and sisters, we who have these blessings, how we should value them, and how we should strive to live up to the gospel of Jesus Christ! Every blessing that existed in the days of old is ours. If we will have it we have but to cultivate our faith to that end. I tell you that I know that he has the power to raise the dead, to heal the leper, to cleanse all who are impure, if they will but listen to his purifying gospel and have faith in him.

You think it was an exceptional miracle when, after crossing the sea, the Savior with his disciples came upon one who was a maniac, and cast the devils out of him, but it was not; it is something that is occurring all the times. It was my privilege, in company with Elder June B. Sharp, of this city, to go into an asylum down in the city of Cape Town, and there we found a woman insane, whose husband had heard of the Latter-day Saints and who had written and asked if we would visit her. We went there, and they told us that she was mad, and they took us into her presence, and we saw from her eyes that she was possessed, and I said to Elder Sharp, "She is possessed of an evil spirit; we will rebuke it." And we bowed our heads, and by virtue of the Holy Priesthood in us vested, we commanded that he come out of her and leave her. And from that instant, she was healed. We went away from the asylum, and a day or two later, Elder Sharp left for home. I was going down a week later to see how she was getting on, I met one of the nurses and she said, "Why, she has gone home; after you men were here the other day, she suddenly regained her senses, and after we watched her for about a week, we released her, and she has gone back up to her home." We heard no more

about her for about six months, when one of our elders, traveling without purse or scrip, from Bloemfontein down to East London, stopped and held a cottage meeting in Queenstown, and a strange woman stood up in the cottage meeting and said. "I feel that I must bear my testimony to what these men have been saying. I tell you that I was mad, insane, and two of these men came into the insane asylum, and by the power which they said they had, they rebuked in the name of Jesus Christ the evil spirits which they declared possessed me, and from that instant I was another woman; I was cured absolutely."

I know, my brethren and sisters, that God is watching over his people, but I wonder at times if we are reaching out to him. Why, our faith is right, we can have encircling that great temple before us a pillar of fire by night and a cloud by day, to be the wonder of all the people of the world who come here to this block to hear of "Mormonism" and the gospel of Jesus Christ. They do wonder when they come here. But if our faith is right, and if we will have it, I tell you we can place around that temple, a pillar of fire, which will cause the nations of the earth to look up and come here in millions to visit us, instead of in hundreds of thousands. Brethren and sisters, let us live the gospel of Jesus Christ. Let us do our part and support the authorities of the Church. And if we will live the gospel, as one of the apostles declared at our conference session the other day; if we live the gospel, we will not need to be worrying about debts; we will be out of debt. God help us to do it; God bless us each and every one, is my prayer. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

I have been thinking while these brethren have been talking to you, "What was it that caused President Shepherd to leave his home and his business and all that he had and move to Logan to take charge of that Temple when requested to do so by the presidency of this Church? What was it that caused Brother Lambert to leave his business, his home, and all that he had to go down to the South Sea Islands to preside over a Mission there and take the gospel to the natives? What was it that kept Brother Nicholas G. Smith in South Africa for eight years?—all at their own expense and personal sacrifice as far as this world's goods are concerned. Was it not faith in God and a desire to be worthy of his blessings?

I have been wonderfully impressed with the remarks that have been made, especially the remarks of President Shepherd, whose life's work is to labor in the temple.

Two or three weeks ago I stood at the east end of the Tabernacle

with a body of men who held the office of bishop in the Church to which they belonged, and who are, I believe, sincere, men who are endeavoring to better the condition of their fellowmen; one of them turned to me and said, "Bishop Smith, what do you do in the temple?"

I answered, "We baptize for the dead; we perform the marriage ceremony."

"Baptize for the dead?" said he—"baptize for the dead? Why do you baptize for the dead?"

Here another one said, "Don't you remember? They did that anciently. In I Corinthians, 15, Paul calls attention to the fact that at that time they were baptizing for the dead."

Now, I want you, my brethren and sisters, to try and get the spirit of this work at this time. Cast your eyes upon that building, you will see that the architect has tried to interpret the word of God in the decorations on the building; for, carved in the stone windows, you will see symbols of the sun, and the moon and the stars. What does it mean? It means that we believe in the words of the Savior, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 1, 2, 3.) And Paul gives us more light. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." (I Corinthians 15:40, 42.)

We are told in the Doctrine and Covenants (Sec. 76: 50-57), that to receive an exaltation in the celestial kingdom is not possible except through the Priesthood and through faithful observance of all the laws and ordinances of God. Every one of God's children who come to this earth are entitled to everlasting life. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. * * * And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 29.) But where is that existence to be? Those who are faithful in all things will be saved in the celestial kingdom, where God dwells and rules. Those who have not been faithful in all things, but have fallen short, will be saved in the terrestrial kingdom, the kingdom which is presided over by Jesus Christ, his Son. Those who have chosen to go their own way and have failed to keep the commandments of God, in so far as it has been their privilege to know them, must be content to receive their salvation in the next world, in the terrestrial kingdom, which is ministered to by angels. "And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." (Doctrine and Covenants 76: 112.)

Now it is for us to choose; it is for us to labor diligently, or go

our way as it pleases us to do, and receive in God's kingdom the reward that we merit.

Why do we baptize for the dead? Because God is a just God, and the same law that applies to me applies to you. The same requirements are made of you that are made of me; I must do the same things that you must do, to receive the glory that God has promised unto me and unto you. There are many who have not had the privilege of hearing the gospel; there are many who do not know what God's plan is. There were many anciently. Jesus the Christ, after his death, went to bring the gospel to those who were in prison. "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." (I Peter 3:19, 20, 21.) And so all men will have the privilege of hearing God's word; they will have the privilege of selecting and choosing for themselves what their final reward will be. Baptism, being an ordinance that can only be performed in this life, must be performed by some mortal being in this life, which, if accepted by the person for whom it is done, will have the same effect as if done personally.

Why are we hunting for our genealogies? Why are we seeking to know who our ancestors are? Why does the spirit of this come upon us? Because we have that promise that came to the Prophet Joseph Smith, which promise President Grant read the other day: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." (Section 2, Doctrine and Covenants.)

The fact that we have the desire and are being baptized for our dead by the thousands, should be an evidence to us that Elijah has come in this day, as testified to by the Prophet Joseph Smith and Oliver Cowdery: "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doctrine and Covenants 110: 13-16) In this temple they are taking through hundreds of people every day,

performing that work, in order that those of their kinsmen who have gone, not knowing the laws of the Lord, should have the privilege, after having heard it, of accepting the gospel and receiving the blessings God has promised unto them.

Now, my brethren and sisters, I know that you have the spirit of this work, the most important work that we have to do. And I again voice the sentiment of Brother Shepherd; let us look to our own homes; are we faithful, worthy, diligent, in doing that which we are called to do? Are we teaching our children and bringing them up in faith before God? Are they looking forward to the time when they can go into that house and prepare to receive the blessings of God? I want to tell you that those of us who have not been doing so are forfeiting our right to the blessings and must be content with our salvation in a lesser degree of glory than that where God dwells.

I humbly pray that the spirit of this great work will rest upon us, that we will go forward with all our might, with all our strength, humbly praying that God will help us to carry on the work required of us, his children. God bless us to this end, I pray, in the name of Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet," and the benediction was pronounced by Patriarch William Jex, of the Nebo stake.

THIRD OVERFLOW MEETING

A third overflow meeting was held in the Assembly Hall, Sunday afternoon, at 2 o'clock, October 9, 1921. Elder George Albert Smith of the Twelve presided. The music was furnished by the Cottonwood ward choir, Cottonwood stake; instrumental music by an orchestra conducted by Adelbert Beesley.

The choir sang an anthem, "In our Redeemer's name."

Prayer was offered by Elder Lawrence Fullmer.

Ada McDonald and the choir sang "Inflammatu8."

ELDER GEORGE ALBERT SMITH

I am sure it will interest you all to know that a cable has just been received from Calcutta, India, informing us that Brothers David O. McKay and Hugh J. Cannon have arrived there safely on their tour around the world to visit missions.

ELDER BENJAMIN GODDARD

(In charge, for many years, of the Bureau of Information)

I sincerely trust, my brethren and sisters, that I may not only have your attention, but your faith and prayers. The last few days I have not been strong, but I feel that through your faith and supplications to the Lord he will aid me in performing this task that has been assigned to me.

It is my privilege, day by day, to meet many thousands of people who are coming from all parts of the world; and while we sat in the tabernacle this morning, I observed some distinguished representatives from foreign countries. I watched them, as they gazed steadfastly over that vast congregation, and observed that they listened very intently to the inspiring remarks that were made by the speakers. I felt in my soul that they must have been impressed with the wonderful faith on the part of this people. They must have marveled at what they witnessed.

I am convinced that there is more vitality in "Mormonism," more vigor and evidence of the rich outpouring of the Spirit of God, more demonstration of spiritual life than can be found among any other people that I know of. When our brethren spoke from the stand with such eloquence, such power, inspired as by the Spirit of God, I felt that those fervent testimonies were not merely demonstrations of the ordinary intelligence of man; but that their minds were quickened, their words were made eloquent, by the influence of the Spirit of Almighty God, and we had a spiritual feast.

As I think upon this subject, I wonder if it occurs to any of our stranger friends, why there is so much vitality, so much inspiration in "Mormonism." I have thought of the wonderful revelations given to us of the Lord in the Doctrine and Covenants, Pearl of Great Price, and Book of Mormon, I have begun to realize why there is this vitality, and why the Latter-day Saints ought to praise God that he has given unto us in these last days so many revelations of his will. I call the attention of the Latter-day Saints to this, and of course it is an old story. It is nevertheless true, and if in our family circles we could get our children around us a little more frequently, and tell them these old, old stories, it would do a wonderful amount of good. We ought to go back to Holy Writ, with regard to the labors of the Master, the Lord Jesus Christ, the Redeemer of the world, and interpret his great mission for the benefit of our young people. We can testify also that we are living today in the dispensation of the fulness of times. Latter-day Saints realize that God has given to them many wonderful truths, and marvelous demonstrations of his power.

We have taught to our children the actual manifestations of the

Father and the Son to the Prophet Joseph Smith, that God the Father and his Son Jesus Christ appeared to that young man at the inception of this work. But we want to tell them the story, time and time again, in such a way that they will feel impressed with the truth of it, that they will realize that what we tell them we feel in our souls and believe it to be true. We remember the wonderful manifestations given to the Prophet Joseph Smith through the angel Moroni, of his appearing and giving to us, through that young prophet, this sacred record, the Book of Mormon. We realize how we have received the Aaronic Priesthood through the ministrations of John the Baptist, and received the Melchizedek Priesthood through the ministrations of Peter James, and John to the prophet Joseph Smith, And then as we tell the story of these wonderful events in Church history unto our children, they will realize that this is a "marvelous work and a wonder," established by remarkable revelations of God's power, and they certainly will realize that we have abiding faith in these things. I believe that Moroni, an ancient prophet who lived on this continent, appeared unto the Prophet Joseph Smith, and to this we are indebted for the Book of Mormon, the word of God containing the fulness of the gospel, and we are inspired by its teachings.

I believe that that which is stated in the 13th section of the Doctrine and Covenants actually took place; that John the Baptist, who held the authority anciently, actually appeared before Joseph Smith and Oliver Cowdery, and bestowed upon them the authority of the Aaronic Priesthood; and then, as recorded in section 27, Peter, James, and John came with the greater power, giving them the keys of that authority and bestowing upon them the Melchizedek Priesthood, we bear testimony to these truths, and we exhort our people to study these sacred volumes. God has done well for us. He has fulfilled his promise. He has caused his word to go forth with power unto the nations of the earth. He has blessed our elders who have labored in the various mission fields, and today upon the temple block there are tens of thousands who have been gathered from the nations (or their parents, perhaps), and have been brought to these beautiful valleys by the preaching of the gospel to the nations of the earth. Now all these things we believe in. You believe in them, I know, just as fervently as I do. But God has so blessed us, and so wonderfully inspired our prophets to give us demonstrations of his power, that it has placed upon us obligations greater than ever to him. He expects more from us than from any other people that ever lived in the wide world.

In the days of the Savior very few were brought to the knowledge of the gospel. In this day thousands upon thousands have been brought to the knowledge of that same gospel and into the fold of his Church through the ministrations of humble elders going forth in weakness, and often unqualified for the labor, but they have had the authority of the Holy Priesthood and by virtue of that God has blessed their

labors, and they have convinced the honest in heart and brought many to a knowledge of the truth; and now, in all the nations of the earth, they are saying, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." By virtue of this, God's people have been gathered in this dispensation.

Now, in view of these great blessings, what manner of men and women should we be? Should we not make our lives conform to the teaching of this great work? The strangers here, our neighbors surrounding us, know not the truths we believe in and what lives we are supposed to live. I wonder if by our consistent labor, by the righteousness of our conduct, we are bearing testimony, day by day, that we are really inspired of God?

There comes to my mind one instance where wonderful results came from faithful and consistent living. I love our presiding officer here, Brother George Albert Smith, as I love very few men here on earth; but I loved his father, I believe, as much as I can ever love him. Let me give you an instance in his life. Many years ago, in the early morning before many had eaten breakfast, several people came into the Bureau in almost a blustering manner, they evidently were, "hail fellows well met." One of them approaching me said, "Can you tell me if John Henry is in town?" Sometimes such familiarity with the names of our leaders is objectionable, but his manner was such that I could not take exception to it. I asked, "Who do you mean?" He replied, "John Henry Smith." I answered that I thought he was at home, and accordingly I telephoned him. President John Henry Smith asked, "What do you want, Brother Goddard; I am just getting up, just shaving." I said, "I scarcely know, but there is a gentleman here who wants to see you." He asked his name, and I replied, "Mr. Case of Kansas." He promptly said, "Hold him right there until I can come." I detained the gentleman, conversed with him and found he was a very prominent official of the Irrigation Congress, and that he and Brother Smith had been associated for many years. They had attended the Congress sessions, the banquets and other functions. Finally President Smith came in. Have you ever observed John Henry Smith when he was going up to an old friend, putting forth his arms and encircling his comrade with those arms? He did it with this particular visitor. He hugged him as if he had been his own brother, and said, "I am mighty glad you are here." The stranger seemed equally affectionate toward President Smith. A few years later this visitor came a second time, and as he and his party came in, he remarked, "Mr. Goddard, I want you to meet my son." He continued, "I want to tell you why I love John Henry Smith. All his associates know he is a 'Mormon,' that he stands by his convictions, that he is sincere, that he believes in all that he says. This boy of mine was with me at a banquet we attended some time ago in Kansas City. At the table I placed the boy near John Henry Smith, and I sat a little further

away. I knew what was going to happen. I knew what Mr. Smith would do. When he sat at the table he very quietly and without ostentation took his glass and placed it upside down. Oh, I tell you. I watched this boy. I wanted to know how my boy was going to be impressed with that example; and when I saw him at John Henry's left hand take up the glass that was before him and turn it upside down, as an indication that he wanted neither wine nor champagne, nor any other kind of liquor, I felt to thank God for the influence that John Henry had upon him."

We shed tears together, as we were talking over some of these circumstances. This incident impressed upon me the necessity of living an upright and consistent life, that we believe in and fully sense what we profess, and that we are endeavoring to live in accordance therewith.

I had the privilege, a few days ago, of meeting a very large number of representatives from the Eastern states, and as we stood under the shadow of the temple they asked many questions regarding that sacred edifice, and just what it stands for. I explained the gospel principles, with regard to our own salvation and exaltation, and the salvation of our dead, the unselfish labors performed in the temple and the baptisms for the dead, how the Saints labor therein for their ancestors, as far back as they can trace their genealogies. I felt that they were impressed with what the Latter-day Saints are doing and with the breadth of the revealed plan of salvation. While we were thus conversing the east gate opened and a large number of people passed in carrying their valises and going to the temple. "What are they going to do?" was the query. I dwelt at some length upon the devotion of the people who were going to be baptized for their ancestry, in the faith and belief that when the gospel is preached behind the veil unto the dead, they may have the blessings pertaining to that holy ordinance. Many expressed their deep interest in these and other truths expounded to them. About a year ago a young lady came to the Bureau and in an earnest and intelligent manner, investigated the gospel; ultimately after months of prayerful study she applied for baptism. Soon afterwards she secured volumes on genealogy and learned that her family was linked up for centuries with some great characters known in American history. One of these volumes was loaned to me, and I took note of a stanza that impressed me as having a lesson for the Latter-day Saints generally. I submit it to you in conclusion, and trust that we may be alive to the responsibilities God has placed upon us:

If you could see your ancestors
All standing in a row,
Would you be proud of them, or not,
Or don't you really know?
Some strange discoveries are made
In climbing family trees,

And some of them you know, do not
Particularly please.

If you could see your ancestors,
All standing in a row,
There might be some of them, perhaps,
You wouldn't care to know;
But here's another question, which
Requires a different view,
If you could meet your ancestors,
Would they be proud of you?

I submit to you, that the work now being done in the temples for our ancestors will cause thousands upon thousands to be proud of these who perform the work, and eternal blessings will be received for the diligent performance of these labors, but the Lord have mercy upon those who neglect this sacred duty.

May God give us a full appreciation of his work and an intelligent comprehension of it, that we may all merit and receive the Spirit to enable us to labor for the accomplishment of his purposes, and that we may labor zealously for the salvation of our families and our kindred that have passed away. I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH H. DYE

(President of the Shelley Stake of Zion, Idaho)

I trust, my brethren and sisters, that while speaking to you I may enjoy the spirit that has prevailed during this conference. I would not like to occupy this position without it being of some benefit to you as well as to myself. I feel that time is very valuable, that you have come here to be blessed of the Spirit of the Lord, and that you should receive that blessing in your gathering.

Brother Goddard referred to the spiritual part of our religion, the inspiration which directs this people. I want to bear my testimony, as one of the humble servants of the Lord, that in my ministry have I noticed this inspiration upon the brethren who are somewhat far from the center stake of Zion. The instructions that are given in this conference come very forcibly to my mind, something that I valued two months ago. I have noticed that on other occasions when there have been special instructions given to us as a people, they have come to us in our stakes as an inspiration from the Lord. I do not speak of this with any praise to myself, but I speak of it to show to you, that it is a testimony to me that the Spirit of the Lord is permeating this great assembly, and that its influences extend throughout the length and breadth of this great land of ours, where the people are worthy to receive it; and I think that under the influence of this Holy Spirit we are bound to succeed, especially if we put into practice that which we are taught.

One of the ancient apostles in teaching the people in his time made a statement like this: "Today is the day of salvation for you"; and I have had a thought during this conference, and from the report of the instructions given that will go out among the people, and especially when these thoughts go out to the young people, that today is your day of salvation; today is the day that the Lord has given you to prepare not only for life in the future, but to prepare for this life, in order that you may have the blessings here as well as hereafter.

For illustration, where is there a greater blessing than health to our people, to any people? Without health we are helpless. We are of very little use unless we have health and strength, and the Lord has told us how to obtain that health and strength. Yet many of our own people do not cherish these words of the Lord as they should do, because they are breaking these laws of health and depriving themselves of the blessings that they might enjoy. Is not today the day of salvation for these young people? Certainly it is—not to wait till they get old for their salvation, going on in a reckless way, being out late at nights, using those things which are forbidden, as they grow older they will realize this, but this opportunity will be gone. The period of youth will have passed, and opportunity neglected, and the result is they have lost that salvation that they could have secured.

"Of all sad words of tongue or pen,
The saddest are these, it might have been."

I often think of our young people as well as many of our older ones, that they will see the day when they will look back and sigh for that which might have been. And where we have neglected to take advantage of these opportunities, that, sometime, either in this life or the hereafter we will think what we have missed, and then these words will come forcibly to us, "The saddest are these, it might have been."

Many times our young boys, and older ones too, have had a chance to receive the Priesthood, one of the greatest opportunities that can come to a mortal man; and yet many of them would prefer, perhaps, some of the things they cherished in the flesh, such as the use of tobacco, the pleasures of the world. They would rather have them than receive the Priesthood. And it strikes me, O what are we doing as members of the Church when we take such a course, when we fail to receive the things that are of greater value unto us, both here and hereafter. Will there not come a time of reckoning and is not today the day of salvation to us? A time to prepare not only for this life but for the life to come?

I read here in the Doctrine and Covenants, that those who receive these two Priesthoods (the Aaronic Priesthood and the Melchizedek Priesthood) become joint heirs with God the Father and with his son Jesus Christ, and that all the blessings that they have to give are theirs, inasmuch as they receive these two Priesthoods

and remain faithful to them. O what a blessing to become joint heirs of God with his Son Jesus Christ in all these glorious things. That is further than eternity, and yet those blessings are within our reach if we will take the opportunity that is presented to us. So again, let me say, today is the day of salvation, for you and for me, and we should not neglect these things, and should not have to look back and say—

“Of all sad words of tongue or pen,
The saddest are these, it might have been.”

I see a few young people here before me this afternoon, I wish there were more, because I love to speak to the young people, because they are the people whose course I feel we should direct. The young people sometimes give way to pleasures that surround them, the environments which are about them; they partake of them more or less, and they do not think, I feel, as seriously of the gospel and of the future as they should do. There comes a period in their lives when they want to get married, and we do not blame them for wanting to be married. If there is anything that I despise, in the walks of life, it is the old bachelor or the old maid. And so I think that our boys and girls should have this opportunity when young, especially when they are married in the right way, and that is coming to the temples which have been provided where they may be sealed together for time and for all eternity. Now, for illustration, we will say, here are two boys raised in the same community, taught by good parents. One of them, when the opportunity comes, goes to the temple, as all good boys should go, and there he receives his companion for time and eternity. The other thinks, “Well, I believe I will be married by the justice of the peace, or by my bishop. What a difference between those two marriages! Don’t you see at once that one is cutting himself off from the salvation, the glory, that he might attain to? I imagine that I can see these two young boys with their wives, as time goes on, one going into eternal glory and eternal lives, the other deprived of those blessings, because he has neglected those privileges he had while in the flesh. What will it be to that young man? Is not today his opportunity for salvation, is not today the day to prepare for salvation, not only in this life but in the life to come? I certainly think it is; and, should they neglect this opportunity, when they go to the other side they will look back and regret the course they have taken; or, on the other hand, be glad that they had the opportunity and improved it in this life, for salvation in this life and also in the life to come.

I rejoice that this Church calls us all into the service, gives us all a chance to receive the blessings of the Lord, and if we neglected it, we deprive ourselves of the blessings of the Lord. In one of the beautiful hymns in our hymn book, Sister Eliza R. Snow says, and we so often sing:

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.

We came to this world for a wise and glorious purpose for which God sent us here. We should take advantage of the opportunity.

May the Lord bless us, and help us to realize our advantages in this life, and by improving our opportunities may we realize his blessings, I ask in the name of Jesus Christ. Amen.

ELDER THOMAS N. TAYLOR

(President of the Utah Stake of Zion)

My brethren and sisters, indeed I feel the great responsibility of attempting to address you here this afternoon. I realize, perhaps, that many of you have come from long distances, in order to be fed the bread of life, and I pray God the eternal Father that he will inspire me that some thought may be left with you that perhaps will stimulate you to go ahead and do the things that you ought to do and that we all ought to do.

I rejoiced very much in hearing Brother Goddard refer to that universal lover of the Church, Apostle John Henry Smith. Most of us have in our lives some dark days, some days of trial, some days when we feel that we can hardly stand the load that we have to bear, and when we have had the privilege of having a man so full of faith, so full of love, of humanity, as to throw his arm around us and give us an embrace that we need, we love to think of his memory. There is no reason why he should not have been loved as he was loved throughout this whole community, and more. It is a beautiful thing to be a universal lover of men, and be loved for good deeds. He was a wonderful example, a powerful man, who could exercise forbearance towards his fellow men.

This conference to me has been a very unusual one, a very inspiring one. One of the brethren, excusing himself from coming up to conference, said, "I dislike having to be excused from going to conference, because everyone feels that each conference is just a little better than the one before. I feel that inspiration has come to everyone of us. I feel that the Lord has answered the prayers of his people in this conference. I feel what a splendid thing it is that the temporal things of life can be so beautifully blended in the spiritual things of life, and that the two can be considered and appreciated together.

Since coming to this house, I have been reminded of one of the most remarkable things that ever came to my attention. I shall take the liberty of telling the story, one that is coupled with the building of this assembly hall. It entered into the life of a boy friend of mine, whose parents had come from the old world. His mother was a member

of the Church, but his father was not. His father was very much in love with his mother, and felt she would be happier if she gathered with her people. They came and settled in this city, with the understanding that if the mother ever became dissatisfied they would return, and with that understanding the father had made provisions that they should go back. They had not been here long before they met with a very sad misfortune; the little home they had was burned down, and all they had was destroyed. The boy got work on this block, helping with this building during its erection, running errands here and there for his first month. I remember for that period he received \$16 on the old tithing office in this city. He went home with that order. The first thing his father said was, "Have you paid your tithing on that, my son?" The lad said, "No, I have worked pretty hard for that and I don't propose to pay any part of it." The father asked, "How do the people get the money to build that assembly hall?" He said, "I don't know how they get it, but I have worked pretty hard for this \$16, and I don't propose to give any of it up." The father took him by the hand, and said: "I am not a member of the Church that you have seen fit to be baptized into. I have not been able to understand their principles to such an extent that I have felt like joining it, but I want to ask you a few questions: Am I rearing a boy who would try, if they had a little sociable, to climb through a window, or climb under a tent? Am I rearing a boy who would avoid paying his obligations as a man? I want to say to you, as long as you are a member of the Church of Jesus Christ of Latter-day Saints, I want you to be an honorable man, and I want you to pay your tithing on that month's earnings. Ten per cent of that should be paid to the Church, in order that they may build such buildings as you are working on. I want you, my boy, to be honest. Before there is anything done with that order, I want you to go to your bishop and pay to him, who has the collection of these things, the amount that he is entitled to."

Why, you say, that hasn't very much to do with the spiritual development of that man. Do you know what it has done for him? He has grown up in this community, and he is now one of the most honored in this community, a man whose integrity and whose honor never has been and can never be questioned, a man full of devotion and integrity; and what started him? Suppose his father had been a little careless, suppose his father had decided, "Why, we have had a great misfortune. I don't think they need what little you have worked for?" What effect would that have had? I don't think there has ever been a dollar in his hands, from that time until this, that he has not paid a tithing on. I thank God for my privilege of being associated with him. I thank God for the instructions given by that father, although he was not able to see all the truth of this work. O, I have wondered so many times, how many fathers and mothers in Israel have embraced the gospel of Christ, who have known how to teach their children what it means to live the gospel. Many, so many, of us like to consider the law of tithing, to construe that law, more or

less as a voluntary donation because we do not have to give quite so much.

I remember one man in the ward where I had occasion to labor in the bishopric; I went through the questions with him, "Shall I mark this as a full tithing?" "Yes, I think you'd better mark it full," he replied, "I have been in the habit of paying about that much, and I think you'd better mark it in full." I said, "Is it in full?" He said, "Yes, I think you'd better mark, in full." "Well," said I, "I am a little afraid you don't understand the law of tithing?" "Well," he answered, "I think you'd better mark it in full; I think it is all I can afford this year." I simply want to call your attention to this, that you cannot compromise; the laws of God must be lived up to in one thing as well as another, and when you come to construe them to suit yourself, your own convenience, you are shutting out yourself from the blessings that you ought to enjoy, from the full love that comes to a man who does his duty and keeps the commandments of God, the blessings that, I feel, have come to that boy.

Are we kind to our boys? Are you kind to your boys? Do we get them around us at night, and tell them such things as I have told you, teach them the truth, and show them what is right? Do we try to encourage them to read the biographies of men who have conducted their lives in conformity with this work? If we do, we are having a family circle that is very enjoyable. If we are talking to them of family prayer; if we are talking to the boys or girls, and say, We are talking to our Father in heaven. How many of you have called on your little boy or girl, and said, "Will you lead us in prayer to-night?" The tears almost come to your eyes to hear a little child ask the Lord to bless some one near to their heart, to bless Brother Smith who is sick, bless my little companion, make him well, Father, that we may play together." Is that prayer worth anything to hear from your little boy?

I beseech of you, my brethren and sisters, to encourage it. I beseech of you to teach your children correct principles. Teach them the laws of God; teach them that he has revealed those laws for their development and for the building up of his Church and kingdom. Of course, that is a very important thing, but the great thing in their lives is to teach them obedience to the laws and ordinances of the gospel of Jesus Christ, those means that are absolutely necessary in order to come into God's Church, and these are the things that are absolutely necessary to come into their lives that they may be strengthened and developed and prepared to meet their neighbors as they live here, and to meet eternal beings and exaltation in the hereafter.

I wonder how many of you, mothers, are kind to your girls! I wonder how many mothers are able to set aside some of the affairs of life, to take a few minutes to talk to their girls. How many fathers are willing to put their arms around them, and ask them what their troubles are? Do you encourage that confidence, do you make the

way open and pleasant that they can come and talk to you? You know sometimes we get in the habit of kissing our boys and girls. I don't know, but I feel it is a very sweet ending of the day when one of my boys or girls comes to me at night and gives me a good-night kiss. O what it is to encourage these young people that God has blessed us with and placed in our hands to raise.

A very unfortunate thing occurred once in my experience of some 28 years in the bishopric in the ward where I lived. A beautiful young lady came to the house one night, and she said: "Bishop, I would like to go to the temple." It has been my habit to talk to boys and girls when they are going to the temple, and try to impress upon them the importance of that great principle that has come into their lives, and offer to them, if possible, words of encouragement. This young lady, after carefully questioning her as to whether her life was such that she felt that she could go to the house of the Lord and receive the sacred blessings that are given there, broke down and began to cry. I said, "My girl, what is the matter?" She sobbed. I said, "Can't you tell me what is the matter?" I said, "Does your mother know of your trouble?" She said, "No, I can't tell her, it would kill mother." I said, "You have told me, and I am almost a stranger to you." She said, "Yes, but I can't tell mother." I said, "Is it possible that your mother is not close enough, that she is not the one to go to with all your troubles?" She said, "I can't tell my mother." I said, "Yes, I will tell your mother." She said, "Don't." I said, "Yes, I will." I said, "You go and tell your mother, and then come and tell me." She came back to see me the next day. The mother, a very proud, demanding woman, came and asked me why I talked to her daughter as I had talked. I had her sit down, and I told her the story. She started to fly at the girl. I said, "One moment, if there is ever a time in her life that she needs a mother, needs the sweet influence of a mother, it is now. Now, I pray you, not one harsh word to that beautiful girl, whatever you do, and whatever she has been doing. I am not criticising you before your girl, but I pray you, put your arms around that girl, and make her life sweet and wholesome." I was very happy to meet her a year or two afterward.

It is only one of the things that come up. And while we are criticising our boys and girls, I want to ask the parents in all sincerity, in all the fervor of my soul, are we doing our part? Are we able to say we are doing what we ought to do? If we are, then God will help us. Sorrows and trials will come, we cannot stop them. But let us remember the beautiful things we have heard during this conference. O God, help us to live for the things that we know are true. Let us stand true to the obligations that we have entered into, I ask in the name of Jesus Christ. Amen.

ELDER JAMES GUNN MCKAY

(Recent President of the Combined London, Norwich and Bristol Conferences)

My brethren and sisters, I am very glad to be with you here in conference. I am happy to feel the inspiration that is attending this conference, and know that God is attending this people. I know that from the bottom of my heart. I know that from all the experience that I have had in this Church. There are no doubts in my mind concerning this fact, that this is God's church, and that he is guiding its destiny, not only its destiny but its officers, and what they teach and direct his people.

When called to the British mission I had occasion to find out that its late president, Hyrum M. Smith, was a chosen vessel of the Lord to preside over that mission, when the great war broke out, well nigh engulfing all the European missions. I know of no man among all the authorities of the Church that could have stood against that great wave of excitement and held those missions together, as well as that great son of God, Hyrum M. Smith. He stood as a stone wall against the excitement and the fears of the Saints and the elders. When the time came to close that mission he had the inspiration upon him. He was qualified although his difficulties were great, yet he was able to rise to every occasion. Soon the time came when those elders who were under his administration were to be released, and we were pondering our hearts who was the one who should preside over the European mission to succeed President Smith. Soon the word came that Elder George F. Richards was to be appointed. I had occasion to say that God is guiding this Church, and whoever is appointed, that man is fitted for the time and place. In the course of time, President Richards came. He was the one who had to gather in the local people, and place them as presidents of branches and other officers. He was the man who was qualified, by his experience and his makeup and his care and caution, full of the inspiration of the Lord, to meet the conditions under which he was called to preside. Not only that. When he went about his duties, you could see as he went into a conference how the Spirit of the Lord rested upon him, and when he suggested a local man for a position that required experience and understanding, you could not have suggested a better man than he chose under those conditions and circumstances, and he could not have chosen a better man for that place. It shows quite well, that even this people are not guiding themselves, neither are their officers guiding this people through their reason, but they are receiving inspiration, as they are entitled to, to lead this people.

When President Richards was about to be released, of course all were excited. There weren't very many of us elders. We wondered who would be the man for that purpose. Well, when the cable came,

that President George Albert Smith was appointed, we knew at once that the way was opening for the missions to be rejuvenated again. There was no better man. And I want to say this, I may not be able to attend his funeral—he may live longer than I, so I am going to give him a few bouquets now. I believe in that. I don't know that corpses care very much for flowers. President George A. Smith came over there and under his training men among the nations of the earth were led. He was able to go among those officials, he was able to procure concessions and permits for the elders to come, because he was a man best qualified, in my judgment among all the authorities of the Church to preside over that great mission at that particular time. Look at the wonderful work that he accomplished. There were only a few elders there. The way seemed to be hedged up, and yet he came imbued with the inspiration of the Lord, and was able to knock at the doors of the officials, to gain their confidence; and eventually we obtained the privileges we wanted, that elders might come to take up their work and fulfil their missions in furthering the cause of God and accomplishing his work, and in that way he secured to us a testimony that God directs that work.

There are some who ridicule and say our officers are appointed by the wisdom and favoritism of men. I want to tell you if there are such cases they are few in this Church. If a man is living as he should live, he is entitled to go before the Lord and ask him for what he needs, what knowledge he may desire, and the Lord will place it in his way.

I remember on one occasion when President Smith came to London to appoint a new conference president. He had written to me about the elders there, and finally he came; and we met together to counsel over the matter. He said he thought so-and-so is the man, and you know that man's name had been in my mind ever since I had begun to pray about the matter. He had prayed also, and the Lord had designated to him the man who was to preside. That man was chosen, and he has made a wonderful success, and is still there. I know the Lord does not make mistakes.

My good father labored in the Southern states. When he was released, the President said, "You are now appointel to go to Scotland." My father said to himself, "A man should not be appointed to go on two missions without going home." So he went into the woods and prayed, to learn if it was the mind and will of the Lord that he should go to Scotland before returning home. When he prayed the third time, the word of the Lord came to him, "The words of my servants unto you are my words; do as they instruct you, and my blessings shall attend you." He made his way to New York and there met John Henry Smith. He said, "I am not prepared, Brother Smith, to go. I havn't any means. I have been preaching in the south without purse or scrip." Brother Smith said, "Come with me." They went into

a large mercantile house. He met the manager. The manager patted my father on the back, and said, "I want you to try on a new overcoat, that we have in the office." He said, "I haven't seen you before, but I want you to take that overcoat with my compliments." Father had been praying that his way should be opened up. His passage across the ocean was paid by strangers. So I say, we are not left alone. We are not left in doubt, and if any of you are left in doubt concerning the counsel of the authorities of this Church, and you will obtain his mind and will in no uncertain terms. Just as sure as the Latter-day Saints will seek God they will be guided aright, and they will know that the Lord has placed the right man in the right place. I know that God lives, and that I can approach him, and that I can receive answers from him, as I have done in many, many cases. Missionaries have a great many experiences which teach them these things.

There was an elder who was sent for by two companions who were in trouble. He was running to catch the train, the station master saw him and held the door of the car open as the train left the station; but as soon as this elder got to the door something said to him, "Don't go." He stopped. The station master said, "Why don't you go? You have run two or three blocks; you are the strangest men on earth, you 'Mormons', I don't know what is the matter with you. Why, you have come running down here out of breath, and just when you see your way clear to go on, you are not going." He said, "I know where you will end your days if you are not careful." The elder took the next train, and later that day he found that the train which he had refused to board had broken through a bridge and every soul had perished. Had he not listened to the inspiration of the Spirit of God, had he not been guided by a heavenly influence, he, too, would have been one of the victims. See how an elder may be guided by inspiration. God help us that we may feel that inspiration that is in his Church, and if we do not feel it, let us get in tune with it, for God is speaking unto his people, privately and otherwise; and if you have not a testimony, seek him that you may obtain it, just like Samuel said when the Lord called him, "Samuel, Samuel," three times. Samuel arose and said, "Speak; for thy servant heareth." The Lord is anxious to speak to us through the means that he has. We need to be in communication individually with the Lord as well as with the authorities of the Church, that we may have inspiration, that we may have the blessings and the gifts of God with us continually.

It is well enough to read the story of Abraham, Isaac and Jacob; but to sit at a table of spiritual feasting, to dine with the Lord on a few of the things that you know have come from heaven direct is worth all of the scriptures, valuable as the scripture may be; and if you have not had that, and if your testimony has not been added upon and added upon, I beseech you to turn that door that Heaven may speak to you in your work and in your life, so that you will have no doubt that God has established his Church never to be thrown down.

May we fulfil our covenant. May we feel this inspiration in our lives, for this is my prayer, in the name of Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

I have rejoiced today, as I have during the other days of our conference, in the Spirit of the Lord that has been poured out upon the people. It has been a time of feasting to me, greeting my friends and looking into the faces of men and women who have come to wait upon the Lord.

THE WORLD IGNORANT OF CONDITIONS CONFRONTING IT.

I am thankful that we are not in doubt as to what the attitude of our heavenly Father is toward his children, and I am thankful that those who have been called to address us in this conference have been inspired to tell us things that give us courage and hope. The people of this world, generally speaking, are not aware of the real condition that confronts them, but you have been advised of what awaits you. You have heeded the call and have partaken of the ordinances of the gospel and many of you have received a witness that your action is approved of the Lord. The brethren who have addressed you this afternoon have borne testimony of the divinity of this work; but the most important testimony to you, the most important testimony to me, is that individual witness that comes to us that we have done well, and that we feel that our heavenly Father has approved our action.

OUR RELIGIOUS BELIEF.

We believe in God the eternal Father and in his Son, Jesus Christ, and in the Holy Ghost. That is not incomprehensible to us. It has been made plain to us, that these are the Godhead that we worship. We believe that our Redeemer has revealed himself to the children of men in the days that are past, that the Old and New Testaments contain his wise counsels, and in addition to that, we believe that he revealed himself to the people who dwelt on this Western continent after his resurrection. The Savior appeared and directed the organization of his Church in the western hemisphere, as he had done in the eastern hemisphere. We believe that our heavenly Father has spoken in our own day also, that he heard the humble prayer of a youth in Palmyra, and answered his prayer and blessed him with a knowledge of his personality, that all people might know the Lord, if they will.

NATURAL THAT THE PROPHET JOSEPH SHOULD SEEK THE LORD.

It was a very natural thing that Joseph Smith should seek the Lord. He came of a race of people who believed in our heavenly Father, in the divine mission of the Savior, in the efficacy of prayer, and that God would hear and answer his people if they went before him with a proper spirit. It was easy for this young man to believe, because he had been born and reared in a believing household; and when he went out into the woods in response to the injunction of the scripture (James 1:5): "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he believed that his prayer would be answered, and our heavenly Father has promised his children from the beginning, that, "by faith ye may know all things." The result was that wonderful manifestation, unlike any other that we have ever heard of in the history of the world. We have heard of instances where our heavenly Father has manifested himself; we have read of instances where the Redeemer of mankind has manifested himself; but we have never read of any instance where the Father and the Son before have appeared to any living being and have spoken to that individual. People of the world do not believe it. Men and women have been taught that the heavens are sealed. They have accepted the scripture because they have been taught that the Bible is the word of the Lord. Many of our Father's children have never given thought to the teachings of the Lord, and when this youth declared that in our day, at the very time when we needed light most of all, when men and women were running to and fro for the word of God and could not find it, as predicted by the old prophets, the Lord had manifested himself, he was ridiculed. Faith prompted Joseph to seek God in prayer and ask which church he should identify himself with. What was the response? Did the Lord say, "My boy, they are all good, they are all striving to keep my commandments, the men who are leaders of all these churches are approved of me, any church will do, they will all lead you back into the presence of our heavenly Father?" The boy might have expected such an answer from the conditions that existed. But he wanted to know what to do, and he had full faith that the Lord would tell him. So when he prayed, he asked which of the churches he should join, and I presume he was astonished when our heavenly Father said to him, "Join none of them; they teach for doctrine the commandments of men; they draw near to me with their lips but their hearts are far from me; they have a form of godliness, but deny the power thereof." Think of a boy fourteen years of age arising from his knees in the woods near his home and announcing to the world such a message at that! Can you imagine that a youth would have dared

to do such a thing as that? But with the witness that had been given unto him by his heavenly Father, with that commandment from the Lord himself, dared he do anything else than make the announcement that the Lord had spoken to him? It is true, his statement was rejected, and those who should have been his friends turned away from him and even said it was of the evil one. What was the boy's testimony?

So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation.

THE RESULTS OF JOSEPH'S VISION.

What of the results? From that boy who, at fourteen years of age, beheld the Father and the Son, there came that wonderful message that our Father in heaven and his Son Jesus Christ are glorified men. That the Savior of the world had been resurrected from the dead; that youth beheld what the world had known, but for some reason had forgotten, and he began bearing witness of it to the children of men. He went about, performing his duty, and in due time, by the power of God translated and gave to the world the Book of Mormon, a faith-promoting record, second to none. Under the direction of the Lord he organized the Church with the same officers that were placed in it in Judea. The Lord recognized and approved them. He directed those possessing divine authority, to confer it upon them, and by his instruction the Church was organized in the year 1830. From that time it has continued to grow. The people of the world have generally refused to recognize this Church as divine. All the so-called Christian churches have been allied against it. What have been the results? By the thousands, men have accepted the truth and have been willing to go into the world bearing their testimony of it, paying their own expenses, working without money, trusting in God, the eternal Father, to lead them on their way. Why do this? Because that testimony was burned into their souls. Would brethren and sisters have filled missions in the world, have departed from their homes, left their loved ones, and gone into the world without purse or scrip, or paying their own way, had they not known, as you know, that our heavenly Father would reward them for it? The result of this work has been marvelous in its development, despite the opposition of all the forces of the world. Our Father in his mercy, has led this people over the

many snares and pitfalls that the adversary has prepared. The world have seen the development of the Church and they have marveled, and people have said, "What has made its people what they are?" The answer comes ringing true, because it is our Father's work, and no power on the earth can stay its progress.

OUR GRATITUDE DUE TO FATHER IN HEAVEN.

Oh, my brethren and sisters, those who have received the same witness that God has burned in upon my soul, be grateful and show it by your lives. You men and women who have been gathered from the nations of the earth as a branch from the burning, be sure that you are mindful of his glorious gift unto you, and that you are indeed grateful unto him.

We will not be popular with those who are unrighteous. This Church is opposed by the same power that sought the life of the Savior, it has followed the prophets of this dispensation, and many of you have lived to see the hand of the Lord as he has thwarted the powers of evil that they have not been able to overthrow this work. I am grateful for the knowledge that has come to me. I am not dependent upon the testimony of anybody else. It is not necessary that my brethren and sisters declare this work to be true. But it is music to my ears when they do so. From my childhood I have sought to serve the Lord; from my youth I have been taught to keep his commandments. And since I have been called into the ministry I have sought to do what the Lord would have me do, making mistakes as others make mistakes, but through it all I have had the sure witness that my heavenly Father knows I was trying to do my best, and have felt all the time that he would preserve me, if I would honor him and magnify those whom he has called to preside over this Church. I have known that by obedience to his teachings to the children of men, no power could stay the effort that I was making, and that in the end I would obtain eternal life. That has been my testimony.

THE SWEETEST TESTIMONY OF ALL.

We have listened to a variety of narratives, but I want to say, the testimony that is sweetest of all to me is the testimony that my Father lives, and that he, my heavenly Father, has placed this work on the earth, that he has called men to act in his name, and that all men who will believe and comply with the requirements of the gospel will eventually be redeemed in his presence and obtain glory, immortality and eternal life.

What can we give in return for that wonderful information that has come to us? I feel as humble as a little child, and I am grateful that at my time of life (and I have passed the meridian) I see more clearly than I have ever seen before, our Father's love and mercy extended toward the children of men.

COMFORTING TESTIMONY.

I testify that I know that God lives. I know that Jesus of Nazareth is the Redeemer of mankind, and there is no other name under heaven whereby we may gain a salvation but his. And there is no way by which we can obtain an exaltation in the celestial kingdom of God but by obeying the laws and ordinances that he has laid down. I know that Joseph Smith was a prophet of the living God. He gave his life as his testimony to the truth of the gospel, and it will be borne to all the world. He was a prophet, and those who have succeeded him have been prophets. President Grant is a man of God, and I desire to sustain him and hold up his hands that all Israel may be blessed by his ministry, and I say that every man and woman who will do that will enjoy the blessings of the Almighty.

This is our Father's work. He has pointed out the way whereby we may gain an exaltation. He has organized his Church. He has instituted the authority of this Church in his own way, and all the wisdom of the world cannot change it, and all the opposition of this world cannot overthrow it.

A PRAYER FOR PEACE, LOVE AND ORDER.

I pray that the Spirit of the Lord may find place in the hearts of the children of men, that in the great gathering about to be held in the city of Washington the representatives of the nations may be inspired to so organize and so arrange that many of the evil conditions in this world may be set aside, and that the awful calamity that befell us in the late war may not be repeated. It is our duty to pray for good men and wise men, and to hold up their hands in their attempts to perpetuate peace and law and order among the nations of the earth.

Now any man who refuses to assist in carrying into effect the constitutional law of the land not only is he a lawbreaker in the sense that he consents to things that are evil, but I want to say that he is in opposition to the will of our heavenly Father. (Read Section 134 of Doctrine and Covenants.)

May God add his blessing. May peace be in the homes and at the firesides of the Latter-day Saints. When conference closes, let all return to our homes determined that, "As for me and my house, we will serve the Lord." And if we will do that, the blessing of the Almighty will rest upon us, Zion will arise and shine, she will put on her beautiful garments, and all the world will turn their faces to the land where men are keeping the commandments of God. That this may be our happy lot, and that we may be worthy of the blessings that are bestowed upon us by our Father in heaven, is my prayer, in the name of Jesus Christ. Amen.

The general authorities of the Church were presented and unanimously sustained as in the Tabernacle.

The choir sang an anthem, "Glory to God in the highest."

Benediction was pronounced by Elder Charles W. Hatch, late President of the Birmingham conference, England.

FOURTH OVERFLOW MEETING

A fourth overflow meeting was held out of doors near the Bureau of Information, Sunday afternoon, October 9, 1921. Elder Charles A. Callis, President of the Southern States mission, presided. Tracy Y. Cannon acted as chorister, and Frank W. Asper as organist and accompanist.

The congregation sang, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder Tracy Y. Cannon.

The Pioneer double mixed quartette, directed by Tracy Y. Cannon, and consisting of William Cook, Anna Dillmor, Fred W. Weight, Carry Christensen, Wilford Keddington, Ralph Sperry, Bertha Harbrecht, and Isabel Donaldson, sang, "Grant us peace."

ELDER WALTER P. MONSON

(Former President of the Eastern States Mission)

I assure you it is a great pleasure to meet you on this occasion, and to associate with my brethren in the declaration and defense of the truth, and to enjoy this opportunity to bear my testimony to you, my brethren and sisters; because that testimony which has been borne under the guidance and direction of the Holy Spirit of the Lord, or that public commitment of one's feelings before one's brethren, adds strength to one to resist the temptations which beset mortal men, as perhaps no other one thing will do.

While upon my mission in the east, and after a street service, an under-professor of Columbia University asked how it was that in a recent visit to Salt Lake City, Utah, he found so many people who were set upon living religious lives. I explained to him the peculiar organization of the Church, showing that we had not a paid ministry, who were to mould public sentiment and to give counsel and instruction pertaining to one's conduct in life; but that in the services held among our people we had the peculiarity of calling men from the congregation to give a reason for the hope within them. He saw our point of view, that while one individual who may rest in comfort upon the rear seat in one of our gathering places one Sunday, another

next to him, may be called upon to address the congregation; and one who has committed himself in public utterance goes away with a determination to live the life which he has declared it was his determination to live.

I care not how little or how much one may speak, if but for a short time, and he expresses his desire to be honest, truthful, virtuous, possessed of loving kindness, neighborly, I believe that the Lord has made it impossible for him thus to commit himself in his public utterances, and go straightway from the meeting, be dishonest, unvirtuous, profane, or to be anything except that which he has asked, through the assistance of the Lord and the faith and prayers of his fellowmen, to be. And further, the individual who remained upon his seat, not having been called upon, naturally realizes that he is a part of this peculiar organization, that if they have called upon his neighbor this time, they may call upon him next time, hence, he also commences his reform, there and then, else when he stands before the public, he may stand with apologies written on his countenance, because the people with whom he has associated know his life, and it is ill becoming of one whose life is not what it should be to stand as an instructor of righteousness. My mind turns to section 68 in the Doctrine and Covenants, which contains the doctrine quite distinct of itself, and in contradistinction to the religions of the world:

My servant, Orson Hyde, was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them.

And, behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth;

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost,

And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation:

Behold this is the promise of the Lord unto you, O ye my servants;

Wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you my servant, Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my Church.

What wonderful power is here portrayed as being possessed by one who, under the inspiration of Almighty God, can bear testimony that Jesus is the Christ, which testimony can only come from a possession of the Holy Spirit of God which leads into all truth. How different from that system which depends upon an education, a college

training, a university atmosphere, carried by the individuals who occupy the pulpits of the world. How much better it is, and I am sure that you agree with me, to sit and listen to the word of the Lord for but a brief period, when spoken under the inspiration of the Lord, than to hear the empty eloquence of one who has paid more attention to rhetoric than to truth.

As Latter-day Saints, we must not fall into the ways of the world. I would not have it understood that I am against preparation—because I am for preparation, and I do not believe that the Lord can direct a good sermon from an empty mind. I believe that it is necessary for one to devote himself to prayerful study; that the Holy Spirit of God may be enjoyed in the interpretation which one finds in the study room, as well as the inspiration of the Lord when, in public, he declares the truth.

When I was a child attending the Primary association, we were taught to sing a little kindergarten song—I am not sure that it is not taught now; in fact, some of my children sing it:

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with him then.

I wish that his hand had been placed on my head,
That his arm had been thrown about me,
That I might receive his kind looks when he said,
“Let the little ones come unto me.”

O, how I longed for a time when I might receive these favors; how I yearned for the knowledge of that which I had not, of having been associated personally with him when he walked upon the earth and mingled with men! I thought no greater people could ever have lived than those who lived during the time of Christ. But I have learned different. I have reached the conclusion that this is the choicest time for one to live: when the Holy Spirit abounds, and is free for all who will conform to the requirements under which it is enjoyed. Think of Peter, faithful though impetuous Peter, who rubbed shoulders with his Master; who stood side by side with him when scorn was hurled by the enemy; when he boasted of his own strength, “If all depart from thee, yet will I stand with thee.” The Savior saw the boastfulness of his nature and warned him and said, “Before the cock shall crow, thou shalt deny me thrice.” When Jesus was taken into the court of Herod, where a fire perhaps was built to light the night, Peter skulked along the shadow of the wall; he wanted to be with his Savior, but his own strength failed him, and when a little maiden pointed out and said that he was with the Savior, Peter denied it. When they asked him to say certain words which, because of his peculiar tongue, he could not say, then they accused him again, and he cursed and swore and said he did not know the Savior. That was after he had rubbed shoulders with the Master. But did Peter ever

deny Christ after the promise of the Comforter had come upon him, after he had tarried in Jerusalem to receive the same? No; and we are told in tradition that, at the close of his life, when he was sentenced by Roman power to give his life for his testimony, and was to be crucified, as was the custom of the Romans to mete out capital punishment, he said, "I am not worthy to be crucified as my Lord and Master was crucified; let me be crucified with my head downward," because he had denied the Christ. Such was the valor, such was the courage, such was the testimony of Peter when the Spirit of God came, like the cloven tongue of fire upon them during the Pentecost, and afterward in his life, when he devoted himself to the work of the ministry in feeding the sheep! "Feed my lambs," he had been admonished by the Savior.

Now, my brethren and sisters, have we the Spirit of the Lord in our hearts, and in our homes? If not, is it not time we were putting them in order, in order that the living testimony of Jesus may be found abiding in our homes, and in our daily conduct in life; for, after we have been forgiven of our sins through baptism, through obedience in baptism, the Spirit of the Lord comes as an attestation from our Father that our lives are approved of him, whatsoever our conduct may have been in the past. "When ye shall receive the companionship of the Holy Spirit of the Lord, then know ye that God has forgiven our sins." And when you have not that Spirit, then it is time to bow in sackcloth and ashes, repent and secure that Spirit, so that when we are called from time to time, we may speak that which will be the word of the Lord, that which will be scripture, that which will be the mind of the Lord, that which will be the power of God unto salvation.

I have a testimony in my heart of the truthfulness of this work, and I bear it to you in all sincerity that, as I know anything in life, I know that the gospel is true, and that it will serve the greatest human need today upon all the face of the earth. May God help us to apply the principles of the gospel in our daily lives, that we may be found faithful, full of zeal, full of the testimony of Jesus, and the love of our fellow men, and dwell in the confidence of God, I pray, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission)

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

These are the words of our Savior, spoken to those who believed on his name when he administered among men. There is no difference, my brethren and sisters, in the gospel message delivered to all the world by the Savior and his disciples in that dispensation, and the gospel message delivered to the world by the Savior through his prophets and disciples in this dispensation; and the requirements placed upon the Saints of that former dispensation were no greater than the requirements placed upon the Saints in the dispensation in which we live. We are told the position that we occupy, the position of being the "salt of the earth"—a very necessary article—and we are admonished that if we are not the salt of savour, we are unfit to be used and only fit to be cast out and trodden under foot of men. And we are told furthermore in this scripture that I have read, that if our righteousness does not exceed the righteousness of the scribes and the Pharisees, or the world that surrounds us, we can in no case enter into the kingdom of our Father in heaven.

The Latter-day Saints are called a peculiar people in the world; those who come up to Zion and visit upon this block and learn the story of "Mormonism" first-hand, and learn of the lives of the Latter-day Saints, are led to exclaim, "They are a peculiar people." And it is right that we should be peculiar, for truly we could not follow these admonitions, and not be a peculiar people. Our peculiarity consists of the fact that the members of the Church of Jesus Christ of Latter-day Saints are righteous in excess of any other people upon the face of the earth; and I want to tell you that that man who claims membership in the Church of Jesus Christ whose righteousness does not excel the righteousness of the world, is not one hundred per cent Latter-day Saint, and save he repents, he can in no case enter into the kingdom of our Father in heaven.

We have a message of life and salvation to declare unto the children of men, and from the very incipency of this work, the missionary spirit has rested upon the membership of this Church; and when our grandfathers, who composed the membership of this Church, numbered only a few, they were called and sent forth into the world to declare the glad tidings of salvation unto the children of men. They went to preach a righteousness in excess of the righteousness enjoyed in the world and the churches thereof; and their mes-

sage was, as was the message of the disciples and apostles of old, "Repent ye, for the kingdom of heaven is at hand." The gospel is committed again unto man. It is, as has been quoted to you this afternoon, the power of God unto salvation, and it is unto all men everywhere. And for ninety years, this message has been going forth; it is going forth today; and many hundreds of thousands have been gathered out, and they have made their lives better; they have made their lives sweeter and cleaner, and they have attained a righteousness in excess of that which they enjoyed before; and though many of those who have been gathered out were good, honorable people, in whose hearts there was a desire to serve the Lord, nevertheless, because of lack of opportunity to know him and to know the truth of the everlasting gospel, they were not able to serve the Lord in full purpose of heart, but through the gospel teachings, they have been permitted to learn more and to attain more, and consequently are better. And woe unto us as a people, or as individuals, when it may be said of us that our righteousness is not in excess of the righteousness of the people of the world of men who surround us!

It has been my privilege for fifteen years consecutively, my brethren and sisters, to be engaged in the ministry abroad, and I have come in contact with the world, and have learned the condition that exists in the world today; for while many are accepting the truth, and many are being brought out and are enjoying these blessings that I speak of, still the great majority of men everywhere are not inclined toward God; they are not seeking after him; they are not striving to serve him in full purpose of heart.

On the third and fourth of last month, I held conference with our elders who were laboring in the city of San Antonio, Texas. We had an admirable conference among the Mexican people there, but we found people disposed not only to dispute us, not only to argue with us, but actually to break up our meetings and to divert our message, and if possible, thwart the purposes of the Lord in the declaration of the truth to the people of that city. In one of our sessions, there filed into our meeting seven ministers of different denominations, leagued together, as I learned afterwards, with the avowed intention of heckling us and breaking up our meeting. They started it, but by the power of the Lord, we were able to quell them and we were able to preach the gospel. I suppose that the Spirit of the Lord rested in such power upon us that they could not but feel it. The result was that though they came to molest they marched away when the services were over, without even trying to carry into effect that which they had come to do.

I walked up and down the streets of San Antonio between the afternoon meeting and a meeting that we held with the English speaking people at night, and I felt very depressed. I saw the throngs going hither and thither, bound upon pleasure; and this Scripture that I shall read to you kept repeating itself in my mind.

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. (2 Tim. 3:1-5.)

I saw them seek after pleasure; I saw that they were without natural affection; I saw, my brethren and sisters, through their dress, through their conduct, and through snatches of conversations that I overheard on the street and in the hotel lobbies that they are unclean, they are immoral; and as I walked down to the hall where the meeting was to be held, I felt an impending spirit of gloom, I recalled, as I have told you this afternoon, that the gospel message of necessity must be preached by this people in all the world, and I also read that the Lord has said that after the testimony of his servants, shall come the testimony of pestilence, wars, bloodshed, famine, floods, and of diverse things that shall take away the lives of men. Well, I left San Antonio the next day, but I was led to remark in my talk that night in San Antonio that I feared that the judgments of God would be poured out upon the specific city of San Antonio if they did not repent of their sins; and it was only five days until the lobby of the hotel in which I had stayed, held many feet of water. Thousands of people were left homeless. Millions of dollars of treasure were swept away: and hundreds of lives were lost.

I want to tell you, my brethren and sisters, we are living in a day of the fulfilment of the prophecies of the Lord, and I do not esteem it a mere chance that that seven inches of water in one afternoon fell upon San Antonio and that vicinity. I take it—because I felt it coming before it came—that it was the judgment of God calling those wicked people to repentance. I do not take it that there was not enough room in Texas for that flood to have fallen outside of San Antonio, if the Lord had wanted it to. Neither do I take it that there could not have been another place in Colorado where the floods could have come that destroyed the city of Pueblo and the people thereof. And I want to tell you that they are the judgments of the Lord, and I look forward to a greater demonstration of them in the future.

It is our duty, my brethren and sisters, to fulfil the obligations resting upon us. The decree has gone forth that every knee shall bow and every tongue confess that Jesus is the Christ, and it will come. Whether it will come because they accept the testimony of the servants of the Lord, or whether they be brought low by the judgments of God, the people of this world will acknowledge him and bow in reverence and worship before him.

The Lord bless us and help us to perform our part. You, fathers and mothers of the missionaries, the Lord bless you and make you feel

your true positions in this great work. We mission presidents cannot begin to do it; we need the assistance of your sons, and we and your sons cannot do it all without the assistance of you parents. Sustain them, encourage them, sacrifice, if need be, to aid them, and the Lord will bless you, and I promise you that sacrifice in this direction will bring forth the blessings of heaven to you. God grant it unto you is my prayer in the name of Jesus Christ. Amen.

The double quartette sang, "Christian, the morn breaks o'er thee."

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

In standing before you today, my brothers and sisters, and endeavoring to give you something that will be of benefit to you, I must ask for your faith and your prayers, for I realize that without them it will not be possible for me to give you anything worth while, and that with them, and with the sustaining power of the Almighty, the words I may be given to say will be of great benefit to you.

I endorse, from the bottom of my heart, the remarks of the speakers who have preceded me, and as I have listened to them and have heard their words of encouragement, yea their words of prophecy, I have marveled at the blessings of our heavenly Father and the wonderful power that he gives to his servants, when they are called to perform a duty and when they surrender themselves to him. It has been my lot, and no doubt the lot of many of you, to hear the learned divines of the world in their studied discourses, preaching along the lines of ethics and morals, and even along the lines of religion, as far as they understand it; and I have wondered frequently that they have given so little. Only recently I read a many-paged address of the most prominent bishop of one of the best known of the Protestant churches, and I sat with my pencil in my hand to mark passages that might be of interest and of value to me, and when I had finished this sermon and glanced back to see where I had marked it, I discovered I had underscored two lines, which afterwards I noticed were quotations from an old history. I compare things of this kind with the wonderful power of the servants of the Lord, with the masterful, powerful, spiritual addresses that you have listened to during this conference, and there comes to my mind this passage in the first chapter of Corinthians:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

And as I pondered this thought, my mind reverted to that wonderful manifestation of the power of the Almighty, of one hundred years ago. When the hour had struck, when the time was there, when the earth was ready for God once more to reveal his mighty work, in place of going into the universities and the schools and among the learned divines, he went into the back woods of the state of New York, and chose that unschooled boy, raised him up, and gave to him such marvelous knowledge, light, and wisdom, that the influence of his work is going to all the corners of the earth. The peoples of the world are taking notice and are adopting, one by one, the principles that this boy prophet of the nineteenth century gave to the world.

This thing called "Mormonism" is a divine thing; it is a most powerful thing, and its potency grows day by day. Its influence is being felt, and the world is being made better because of these men and these women who put themselves in tune with God. And when they are in tune with him, through obeying his laws, they receive the Holy Ghost, and having received this most blessed boon from our Father, disseminate its blessings and wonderful gifts in all the world. This is the work of God; he, the Almighty one, is with it; he has placed it on the earth for a definite purpose; and in place of the creeds of the present day, the creeds which the people find uncomfortable and unsatisfying, he has placed the gospel of Christ in its fulness, and he has charged his people to carry it unto the whole world and to preach to all the children of men this wonderful gospel of the kingdom, that they may work out their own salvation, that they may prepare themselves for eternal life, and that in preparing themselves, they may find joy and comfort and gifts and blessings here and now in mortality.

Why, do you know, my friends, to the average Christian person, religion does not mean very much? It is a kind of life-buoy, a kind of a fire-escape, a kind of a something that will save him from going to hell. But to a Latter-day Saint who studies his religion who knows what it is, and who lives righteously before God, there comes into his life a most wonderful, blessed knowledge of what the gospel really is and there unfolds before him a most beautiful philosophy of life, life here and life hereafter. He finds comfort in his efforts to progress and he enjoys, day by day, the blessings of God.

Now it must appeal to you, my brothers and sisters, that when that unknown boy, unschooled in the theologies of the world, announced these most marvelous truths, that in and of himself without the help of God, he could not have done what he did. It must appeal to you that with him there was a higher power, and as you meditate his eventful life and ponder his most marvelous work, truly it must burn itself into your soul that this work performed by the Prophet Joseph Smith, the restoring of the gospel, is not the work of man, but the work of Almighty God.

I am reminded of the story in scripture where the Apostle Peter and his associates had been cast into prison because of their preaching Christ and him crucified, and how in their power they continued their work, how they were miraculously released from prison, and they went forth and preached again. And they were called before the high priests and the doctors of the law again to be tried.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

And he said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

And after this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

I might say that these words of Gamaliel are just as potent today as they were when they were uttered, two thousand years ago. With this latter-day work, we know God raised up a prophet and followed him with other prophets, men to lead, to guide, to instruct his people; and when this work commenced, it was the work of God, and though it has been opposed for one hundred years, though it has been fought against, though the people have used their mightiest weapons and the best brains of the world have combatted it, it stands today and will stand a monument to Almighty God. It will continue to grow, and ultimately it will triumph, for it is the work of God. This is my testimony in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission).

My Brethren and Sisters: I would much prefer to have listened to my brethren talk, but since the duty is put upon me, I cheerfully respond; but I beseech you, sustain me by your faith and prayers that my remarks may be directed by the proper spirit.

This is the first time I have had the opportunity of addressing a congregation of Latter-day Saints in the open air. It would be considered by me a most glorious privilege to stand before such an intelligent congregation of non-believers but I confess that I am a little nervous in standing before my brethren and sisters.

However, I know that God lives and that he will make no

requirements at the hands of his servants except he provides a way and gives them the strength and ability to perform the duty acceptably, provided they put their trust in him. Therefore I assure you I stand before you in the name of our heavenly Father with an earnest desire to bless and encourage you.

I have enjoyed very much the remarks of our brethren, and the spirit of our meeting thus far, and throughout the entire conference which we have attended in the past few days. I feel the instructions have been very timely, and desire in my heart to live them more perfectly in the future. What a wonderful people and community we would be if we would sustain one another loyally, and sustain our home industries loyally, as suggested by President Heber J. Grant in his remarks at the first session of our conference.

President Grant's remarks regarding our patronizing home industry brought to my mind experiences of recent years during which time I labored throughout the length and breadth of the inter-mountain country striving to persuade the people to be loyal to one another and sustain themselves by patronizing home industry. My labors were quite generously rewarded for which I am very grateful to my brethren and sisters, because it is through their patronage of home industry, to a certain extent, that I am now able to maintain myself while doing missionary work. Nevertheless, I am confident of the fact that we could all improve a great deal in our attitude towards home industry, and thus add very materially to the general prosperity of our great state. I was greatly surprised to find that, in many instances, it was necessary to give the merchants some slight advantage in order to induce them to handle the home products, they were not willing to give it an equal show with the imported article. It almost seems like we are prone to give goods manufactured outside our state the advantage, which is very inconsistent when you stop to think of it. Every time we buy an article manufactured in Utah, we are helping to give employment to our brethren and sisters, our neighbors and friends, our fellow citizens, and, as explained by President Grant, in the Tabernacle yesterday morning, every dollar thus put into circulation in our midst enriches the community many times its value by paying many obligations.

I'm sure the results would astonish us if we would be absolutely loyal to home-industry for a brief period. For illustration: we manufacture in Utah a very good grade of overalls, than which there is nothing better made in the United States. Now if only fifty per-cent of the overalls consumed in the state of Utah were the home product it would be necessary for both the Z. C. M. I. factory, and also the Scowcroft factory at Ogden, to double their capacity; in other words, if the people of Utah would be absolutely loyal to home industry as pertaining to overalls, the state would sustain at least four big factories instead of two small ones and thus give employment to hundreds of women at good wages. The same thing applies to other articles made

within our state. I know from experience it brings a high sense of satisfaction to patronize home industry, it gives one a sense of a clear conscience, and he is able to look his fellow citizens right in the face.

On one occasion I labored earnestly with a prominent merchant of the state trying to persuade him to handle the home product in preference to the imported, without success, until I observed that a great many of the checks issued to our employees in the factory were cashed at this merchant's store. When this merchant saw the large percentage of these factory checks endorsed by his firm he began to see the light; he realized that he had been standing in his own light and henceforth became a loyal booster of home-made overalls. Personally I prefer our home products, even at a higher price than the imported, if necessary to pay it; however, as a rule, the home product is able to compete with the imported goods in price as well as in quality; therefore, my brethren and sisters, I most heartily endorse the remarks of President Grant as pertaining to home industry, and I know that you and I and every citizen of this inter-mountain country will feel well in loyally patronizing our home industries and thus doing our bit to sustain one another. This, like all unselfish service rendered our fellow-men, in the final analysis, rebounds to our own good.

Now, I had not intended speaking along this line, but I hope you will accept of the remarks I have made in the spirit thereof, they are given in the spirit of love, with a desire to help build up Utah, the Queen of the West.

Now, my brethren and sisters, I feel that as a people we do not fully comprehend the strength of our position in the world, nor do we comprehend the great responsibility placed upon us nor the power or God's holy Priesthood. It behooves us to bring up our children with a more comprehensive understanding of the gospel of our Redeemer, that they might go into the world better qualified to explain its glorious principles. We are recipients of all blessings which the rest of the world possess, and in addition we have the power of Almighty God within us, given through the holy Priesthood. A great responsibility is upon us. Our missionaries are accomplishing a wonderful work, but if we could send them forth better equipped the results of their labors would be much more satisfactory. The gospel of Jesus Christ, of which we have been made happy partakers, has all the saving powers within it and will save us temporally, morally, physically, intellectually, as well as spiritually, and the whole world is starving for these redeeming principles. We must go forth and proclaim these glorious truths earnestly to all the world, manifesting the fruits of our religion in our lives, both at home and abroad and never be found tearing down that which the world is doing.

The spirit of the gospel of Christ is not one of negation but a constructive plan of redemption which if adhere to will save us now,

not at some far off time but now, and eternally just as fast as we incorporate these glorious principles in our daily lives. Now I would not have you understand that I am preaching the doctrine so commonly taught in the world that belief alone will save us; if our belief is sincere and leads us to do the things which our Master has commanded we shall work out our salvation, just as quickly as we accept the principles of the gospel of Jesus Christ in our lives. However, this does not mean that we cannot sin as taught by many professed Christians throughout the world.

One of the conditions upon which the Savior's plan of redemption was accepted by the hosts of heaven was that we should have our free agency while in mortality, and while it is true we can become strongly fortified against sin by right living and by constantly resisting evil, it is not a fact that we cannot sin. This brings to my mind an experience while laboring as a missionary in England, years ago. On one occasion I approached a door where I was graciously received by a very intelligent-looking woman. After listening to my story, she smiled upon me and said that both she and her husband were saved, and had been for a number of years, that they had Christ within their hearts and could not sin. I labored very hard to show this good woman that she was mistaken and that we were all susceptible to sinning while in mortality, but she got quite offended when I disputed her statement that she could not sin; however, apparently I made no impression upon the good woman, but I learned afterwards that at the very moment while I was at the door talking to this woman her husband was on his way to London with his neighbor's wife, having eloped with her.

I know, my brethren and sisters, that that doctrine, "By grace are ye saved," as it is being interpreted by the world is a pernicious one, it puts a premium upon indolence, and is quite contrary to the spirit of the gospel of the Redeemer as we understand it. There is much for us to do, in fact the Savior has given us the opportunity of working out our salvation and in my mind the essence of the gospel of our Redeemer is work and therein will we find joy and satisfaction.

I am sure that when life's book is opened before us we shall be judged according to our works, and woe be unto the indolent and slothful, those who have been deceived by these pernicious doctrines which makes religion easy for people who have become lovers of pleasure more than lovers of God. One of the universal or most commonly accepted teachings among the Christian world which we have to contend with today is this idea that we are saved, that there is nothing for the individual to do, any attempt to add to what the Savior already has done for us is sin. The followers of this idea are very set in their notion, we are seldom able to make any impression upon them. They have certainly been deceived by the powers of the evil one.

I am very glad to report to you, my brethren and sisters, that the missionary work is going along in a satisfactory manner. Of course,

we regret the loss of so many missionaries due to financial depressions in the west, but notwithstanding this we are able to show a splendid increase in missionary activities. We are having some wonderful experiences, our workers are finding great joy and satisfaction in their labors, and the Lord is blessing their efforts. These young missionaries are showing the fruits of the gospel of Jesus Christ in their living, while out in the mission field, and I hope you good friends will encourage them to continue on in the same way after they return. Two of our elders recently had a very interesting experience, showing how the fruits of the gospel are made manifest in the lives of men. It seems that these two elders had interested in their teachings, a young man and his wife who, finding themselves unable to refute the teachings of the elders, had appealed to the young man's father, who happened to be the leading minister of their town, but to the young man's astonishment he found that his father was unable to explain the scriptures as clearly as the "Mormon" missionaries, notwithstanding his father was a man of degree while the "Mormon" elders were not so well equipped with education of a worldly nature, but they were commissioned of the Lord to teach and preach the gospel of our Redeemer.

It seems that this young man desired to have his father meet the "Mormon" elders, but the father was indignant at his son's request, he thought it an insult to ask him with all his learning, to meet and discuss the gospel with these illiterate "Mormons." However, the young man planned to have the missionaries chance to drop into his home at the same time his father was there partaking of dinner, this proved to be a wonderful opportunity for the young man and his wife to have all their questions, which had accumulated in weeks past, answered to their entire satisfaction, and apparently the minister was unable to explain the scripture to the satisfaction of this good young man. In due time the reverend gentleman found himself badly concerned and as is often the case he flew into a rage and began to curse everybody in general and the "Mormons" in particular. At this point the young man arose and said emphatically, "If this is the fruit of the gospel you teach, Father, I want none of it," and he turned to the young missionaries and said they had manifested the fruits of the true gospel of our Redeemer, patience, love, kindness, and he expressed a desire to have strength and fortitude to accept the true gospel, which he did in a very short time afterwards, and he is now a very devout Latter-day Saint and is very happy notwithstanding he has been disinherited and disowned by his parents.

It is indeed a very interesting sight to see men of high learning and men of real ability lose their nerve and their heads when attempting to question the humble "Mormon" missionaries; on many occasions I have seen the scriptures literally fulfilled wherein it was said, through one of God's holy prophets, that the Lord would confound the wisdom of the wise with the weak things of the earth, etc.

Now, my brethren and sisters, this young couple as I have just

stated, were made exceedingly happy through accepting the gospel of our Redeemer. I'm sure they were given the wonderful gift of the Holy Ghost which is promised to those who are baptized worthily and have hands laid upon them by one who has the authority to officiate in the name of Jesus; and so were our parents before us, when we accepted the gospel in our lives. It is the one thing that will continue to make us happy just as long as we live it. We must not deceive ourselves by feeling that when we went down into the waters of baptism we finished the work. This is a mistaken notion. We have just begun our work of observing every principle of the gospel as taught by the Latter-day Saints and, as stated in the beginning of my remarks, we shall earn salvation just as quickly as we obtain knowledge of the principles of the gospel and live them. If we would obtain temporal salvation, we must live the temporal laws of the gospel of our Redeemer. I exhort you, my dear brothers and sisters, as well as myself, to strive more diligently from now on to live up to the teachings of our leaders, and I hope every one of us will return to our homes from this conference with a determination in our hearts to be loyal to one another, be loyal to our brethren and sisters who preside over us, and the holy Priesthood of God, thus honoring our Father in heaven. We shall find great joy and satisfaction in so doing. There is no other name under heaven whereby we can be saved, except the name of our Redeemer, and there is no other plan under heaven whereby we can obtain satisfaction in this life except the plan laid down in the gospel of Jesus Christ.

We are indeed highly favored of the Lord to be happy partakers of this glorious gospel of our Redeemer. To a certain extent it is with this as with all other blessings of life, we do not appreciate them fully only by comparison, or when separated from them. In order to appreciate the beauties of the gospel which we are partakers of, it is necessary for us to go into the world and see what error and what folly is being taught under the name of religion. I am indeed grateful that my parents had the courage to come out of the world and accept of that which the world speaks of contemptuously as "Mormonism." I am indeed grateful that they had the courage to do this, for had I been raised in the world, it is possible that I would not have manifest the courage which my good parents did. Therefore I praise the Lord for my parents, and for his blessings toward me, for he has made it known to me that the gospel, which my parents embraced and which I now enjoy, is the true gospel of our Redeemer and that it has in it the power of God unto salvation to every one who will believe it and obey its principles.

Surely any unbiased person who would read carefully the history of our Church must recognize in its progress some super-human power; just last week I had the privilege of visiting the deserted city of Nauvoo in company with President Winslow F. Smith, of the Northern States mission. This was one of the most flourishing of cities,

and in all likelihood would have become the capital of Illinois. When the Saints were driven out it had a population of 25,500 people, while Springfield, Ill., at that time, had but six or seven thousand, and Chicago had but 12,500 people; after our people were driven away, others acquired this city and the farms surrounding it for a mere song; yet, with only mortal vision and wisdom, they failed utterly, and today Nauvoo is the most deserted village I have ever visited, while our Saints, driven through the trackless desert, wended their way to the Rocky Mountains, and here, in the midst of great hardship, established a great commonwealth. This notwithstanding we have submitted to a terrible "tax," as the world calls it, that of tithing, or a ten per cent of our incomes; and further, notwithstanding we have paid the same taxation as all other people, federal, state, county and city, and have met all donations required of us liberally; and further, notwithstanding our people have sustained their sons and daughters and husbands in the mission fields for at least a period of two years during the productive period of their lives. Notwithstanding these many handicaps, from a worldly standpoint we were recently accused on the streets of Rochester, N. Y., by a very eminent divine, of being the richest people in the world, and, if to be rich is a crime, I fear we are guilty. Statistics show that a larger percentage of our people own their homes than any other people in the world, and that, as a community, we are richer than any other community of like number, I say surely in the face of these apparent disadvantages the unbiased man must recognize some divine help in our behalf.

I rejoice exceedingly, my brethren and sisters, in the knowledge of the gospel which God has given me, and I earnestly desire to encourage you, my brethren and sisters, to live more closely to the Lord, for we are passing through perilous times, and it behooves us to stand in holy places, manifesting the fruits of the gospel of our Redeemer in our everyday lives. One of the most desirous fruits of the gospel is that of love for one another. I want to urge upon you to manifest this beautiful quality more freely in your lives toward one another. It will make you happier, and I am sure it will make greater your admiration and love for our kindred, and for our brethren and sisters, friends, and neighbors. Do not wait until they are dead to place bouquets upon their caskets, let us now put our arms about our parents, and brothers and sisters, and tell them that we love them, thus radiating sunshine wherever we go, showing practical results from the gospel which we have accepted. Life is a wonderful gift, and it is ours to live every day, and great possibilities lie before us, notwithstanding we have adversities.

In conclusion I will quote the last verse of one of our Sunday school hymns, I think we can apply to our lives, and it is appropriate for our consideration during these perilous times:

"You can live a happy life,
In this world of toil and strife,
If there's sunshine in your heart;
And your soul will glow with love,
From the perfect light above,
If there's sunshine in your heart today."

God bless you. Amen.

ELDER CHAS. A. CALLIS

(President of the Southern States Mission)

It is my humble prayer that I may be guided in my remarks by the Spirit of the Lord, under which Spirit my brethren have spoken to you—by which Spirit I testify unto you that they have declared unto you the word of the Lord. The Lord be praised for this glorious conference that is now drawing to a close, and we praise and thank him for the presence of the First Presidency and General Authorities of the Church, who have spoken unto Israel the word of the Lord, which is able to make us wise unto salvation. These leaders have spoken by the power of the Holy Ghost, and by that power their words have been carried to our hearts.

We are a blessed people. Out of the world, out from the midst of the fog of superstition, error and unbelief, God has called us. But what for? To idle away our time? No; for a special work he has called us. We are a peculiar people and, as the brethren have said, a people who are doing good works among the children of men. I believe and testify that the sacrifice of the Saints of God in living their religion, paying their tithing and sending their sons and daughters into the world to proclaim the fulness of the gospel, is sacred in the sight of God. And let us not deceive ourselves; if this work could be accomplished without sacrifice, it would cease to be a work of blessing; for "sacrifice brings forth the blessings of heaven." The light we are upholding before the world is Jesus Christ, our Savior, our Redeemer; and with his doctrines we are salting the earth, and it shall yet be said by those who now oppose us that the faith of the Church has done more than any other religious belief in preserving and keeping alive in the hearts of men the knowledge of the true and living God.

"We believe that a man must be called of God by prophecy, and by the laying on of hands, of those who are in authority, to preach the gospel and administer in the ordinances thereof." By that authority your sons and your daughters go into the world to preach the everlasting gospel, to deliver a message that is vital to the eternal salvation of the children of men. We are met frequently by men who declare they get their authority from the Bible. This is incorrect. Before we had the Bible, in its present form, there was authority, and there was also religion. Religion does not come out of the Bible;

neither does authority. Both existed before there was any Bible. And, in this dispensation of the fulness of times, by John the Baptist, and by Peter, James and John, the Father restored to the earth this power, this authority, this holy Priesthood, which is exercised in the spirit of love and meekness and persuasion for the eternal benefit of the sons and daughters of God. This is the authority which exists in this Church.

The judgments of God are in the earth, and so are his blessings. The divine mission of the Prophet Joseph Smith may be proved and established beyond successful contradiction by the presence of judgments, pestilence, and famine in the earth, and by the presence of war—all of which were foretold by this choice seer and prophet, Joseph Smith; but the divine mission of Joseph Smith may also be proved by the blessings of God that are in the earth. We are told that one of the signs that was to precede the second coming of the Son of God was the inauguration of a glorious work for the salvation of the dead. In Malachi we read,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

We Latter-day Saints are living and working in the realization of this splendid promise of unselfish and magnificent work for the salvation of the dead; and it is one of the proofs which establishes beyond a doubt that Heber J. Grant is a prophet of the living God. The prophet who stands at the head of the Church is given the keys of that kingdom, which holds the power to permit work to be done by the living for the dead. In the Southern States mission—in every mission—on the isles of the sea, the hearts of the people are turning to their loved ones that have gone beyond the veil, and the activity in this temple—which is a sermon in stone of the faithfulness and unselfish devotion of God's people—this spiritual activity, the work for the dead, is increasing by leaps and bounds, and the hearts of the people in the distant missions and in the islands of the sea are being turned to their dead; and, inspired by the Holy Ghost, they have this work done for their dead kindred. If the president of this Church did not possess the authority to have this work done, do you think that the Holy Ghost, which guides unto all truth, would move the people on the isles of the sea and the missions outside of Zion to have their work done for the dead under the authority of President Heber J. Grant? No, it is because they know by the Holy Ghost, the testimony of Jesus Christ, that there is the power and the authority of the holy Priesthood in this the Church of Jesus Christ of Latter-day Saints. The Lord said to one of his Nephite prophets:

For my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever. (II Nephi 29:9.)

- And unto Moses, God declared:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

My brethren and sisters, we are the people of God, whom he is using to perform this great and glorious work; and whether in life or death, as the work of the Lord never ends, your work and my work shall never end; but so long as we continue faithful in this and in the world to come, we will be preaching the gospel of Jesus Christ and working for the salvation of the souls of the sons and daughters of God. Is not this a glorious work—more than world-wide? It is eternity-wide, never-ending; and in this work we will find the joy, the peace, and the reward that passeth all understanding.

I bear you my testimony that Jesus Christ is the Son of God, the Redeemer and the Savior of the world, the Being who saved us by his precious blood, the Being who is leading this people today as surely as he led ancient Israel. I also bear you my testimony that Joseph Smith is a prophet, seer and a revelator, a man raised up of God to do a mighty work. He came into the world with God's message in his heart, and in courage and faith, he proclaimed that message until his glorious life ended in martyrdom. By the same spirit in which I bear this testimony, I testify that Heber J. Grant is the leader of this people, chosen of God, a man who holds the power, the authority of presidency, the prophet, seer, and revelator—a blessing, a leader, a teacher, a counselor, a friend unto this people; and I bear this testimony in the name of Jesus Christ. Amen.

The general authorities of the Church were presented, as in the Tabernacle, and unanimously sustained.

The congregation sang, "Do what is right," and one verse of, "We thank thee, O God, for a prophet."

The benediction was pronounced by Elder Alvin T. Thorup, of the Liberty stake.

CLOSING SESSION

Conference was continued in the Tabernacle on Sunday afternoon, October 9, at 2 o'clock. President Heber J. Grant presided. Overflow meetings were announced at the Assembly Hall, and at the Bureau of Information.

The choir and congregation sang, "O say, what is truth," announced by President Grant as the favorite hymn of the late President Anthon H. Lund.

Elder Moroni Lazenby, President of the North Sevier stake, offered the opening prayer.

The Tabernacle choir sang, "Sweet is thy work my God and King."

ELDER GEORGE F. RICHARDS

My heart is filled with gratitude on this occasion, my brethren and sisters, for the blessings of our heavenly Father which I enjoy in common with you. I feel greatly honored in being permitted to sit beside the members of the First Presidency of the Church and members of the Council of the Twelve, in the midst of these General Authorities of the Church, and to have their fellowship and esteem, I would have been pleased to have enjoyed this seat that I have been occupying, all through the conference, if it had pleased the Lord and the brethren that I should have done so; but inasmuch as I have been asked to make a few remarks, I sincerely hope that I may be inspired of the Lord to say the things which he would have me to say. I realize that there is a greater responsibility resting upon me than upon some of the lay members of the Church, because of the position to which I have been called, and the authority which has been placed upon me to be a special witness of the Lord Jesus Christ in all the world, whither my lot shall be cast. I feel very happy in, and thankful for, the testimony which our heavenly Father has given me of the truth of this great latter-day work which came forth through the instrumentality of the Prophet Joseph Smith. I know that it is true, that there is in it the power of God unto salvation, both in this life and in the life to come.

THE NOBILITY OF OUR ANCESTRY AND BIRTH.

I know that God lives, that he, through his Son Jesus Christ, is the Creator of the heavens and the earth, the seas and fountains of waters. I know that he is our very eternal Father, the Father of our spirits, and I rejoice in the nobility of our ancestry, and birth. Brethren and sisters, and friends, when we think of the block from which we have been hewed, I am led to remark: "What manner of men and women ought we not to be, we who have inherited, through our spiritual birth, the very attributes of Deity which in their perfected state and condition make our eternal Father what he is?" We are required to develop these attributes.

THE PURPOSE OF OUR BEING.

We are placed here upon the earth that we may be tried and proved to see whether we will serve God at all hazards, and keep his commandments, and endure the tests which shall be made of our faith and our integrity. The scriptures say: "Let

this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God." As Christ felt, so we are admonished that we should feel, just as good children here on earth should try to emulate all that is good and noble and great in their earthly parents. When there was a great controversy in heaven it was upon this point, as I understand, that of being obedient or of being disobedient. In other words, there was one great one who came forth and wanted the Father to make him his son and give him the privilege of saving mankind, but in doing so he would take away the agency of man and the honor and glory of God. There was another, who was our Father's firstborn. The platform of principles upon which he stood was: "Father, thy will be done, and the glory be thine forever." That took with the Lord and with the hosts. We who are privileged to enjoy the blessings that we enjoy here in this life stood with Christ our Savior upon that platform. It pertained not only to the former existence, but to the existence of man in mortality and beyond the grave.

JESUS' CHRIST OUR GREAT CAPTAIN.

Christ, our Lord, was true to the trusts reposed in him. He was our great captain there and has been our great captain here. He has marked the way, and every path defined. When he came here he said that he came not to do his own will, but the will of him who sent him—the Father, and he has stated that if any man will do his will, he shall know of the doctrine whether it is of God or of man, whether he spoke of himself or of him who sent him. I thank the Lord that we have so far advanced in doing the will of our Father in heaven, in yielding obedience unto the laws, ordinances and commandments of the Lord, that we have received this witness unto ourselves, as many hundreds of thousands of honest men and women in the Church can testify today. I rejoice not only in the testimony our Father has given to me, but in the testimony he has given to you, my brethren and sisters of the Church.

WILLINGNESS OF THE SAINTS TO WORK.

While there are some who have been wayward and indifferent, who seem to have forgotten the covenant which they made before they came here, to do the will of our Father—and we are constantly laboring with such—the great mass of the Latter-day Saints. I firmly believe, are trying their utmost to do the will of our Father as pertains to them in this life, and they have the testimony of the truth and manifest it in their works in the Church, answering every call that comes to them, recognizing the authority which the Lord has placed in the Church, whether it be to go abroad into other lands among strangers, leaving loved ones, leaving professions, business interests, all that they

have, to preach this gospel of the kingdom as a warning unto the world, or whether it be to labor at home in the stakes in the wards, in the quorums, in the auxiliary associations, or in the temple of the Lord, or wherever they are wanted to go. Whatever they are called upon to do we find that willingness of spirit to answer the call of authority, take up the responsibility, make sacrifice, and work to help the carrying on of this great latter-day work, our Father's work, unselfish service to our fellowmen, whether they be in the Church or not, whether we have known them or not, whether they be dead or alive, this unselfishness is in the hearts of the Latter-day Saints, a desire to help the Father to carry on his work of salvation.

THE WONDERFUL ACHIEVEMENTS MADE.

A wonderful work is being accomplished in the midst of the people, and we have the evidence in the organization of the Church, in the perfected state it is in at the present time, in the organization of the Sunday schools, the auxiliary associations, the quorums of the Priesthood, and in our temples. In all this work we have the evidence that God has not forsaken his people since the death of the Prophet Joseph Smith. Those who have come after, who have succeeded him to the presidency, have received the mantle of the Prophet, each in succession, and his administration has been attended with the power of God for the growth and the development and onward progress of his work in the earth. As we see the work today, we have a living evidence of God's power that is in this work, and with his people. We do know that the truth will ultimately triumph, that this Church and kingdom is established never to be thrown down or to be given to another people. Zion's young people are as faithful today as they ever have been, and are willing to carry on the work and bear the responsibility as it comes to them, and they are being better prepared, than were the former generations in this Church, to take this responsibility, and do effective work. I thank the Lord for the efficiency of his ministry at home and abroad, for faithful men and women who are willing to sacrifice and to give and to do for the accomplishment of the Lord's purposes. I trust that I am not jealous or envious of any living man. I do hope that I do so love the Lord, our God, and love his work, and love the brethren, that I desire to see the work succeed, and to see my brethren honored and successful in this work. I have no need to covet what any other person enjoys in the way of ability or power for good. The Lord has blessed me even more than I could deserve, and now I pray you, brethren and sisters, do the will of the Lord, follow the direction of him who stands at the head and be on safe ground, sure of salvation, and I promise you in the name of the Lord you shall obtain it. Amen.

PRESIDENT HEBER J. GRANT

Read the following cablegram from Calcutta, India:

"President Heber J. Grant.

"Salt Lake City,

"Greetings, God bless everybody.

"DAVID O. MCKAY,

"HUGH J. CANNON."

ELDER JOSEPH FIELDING SMITH

ELIMINATION OF GOD FROM EDUCATION.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

These are the words of an ancient prophet. I believe them most sincerely. My reason for quoting them is due to the fact that at a meeting, this morning, the statement was made, in remarks by one of our educators, that the Lord has been eliminated from our education and that he is being eliminated from the doctrines of some of the so called Christian churches, for they are attempting to harmonize their teachings with certain ideas that prevail in the world which are in conflict with the truth. This same brother made a statement to the effect that a student, seeking advice regarding a certain course including certain subjects in science, was informed by his teacher that he would have to choose between his faith and the course of study that would be given in the school, for they could not be harmonized.

COURSES OF STUDY IN CONFLICT WITH FUNDAMENTAL TRUTHS.

I regret exceedingly that courses in study in the public schools, in the colleges and places of learning throughout the land, are in conflict with fundamental truths of the Christian faith; and, for one, I desire to express my feelings, and to declare that I consider it an outrage against the liberties of the people, when we are denied the privilege of teaching principles of eternal truth, in the realm of religion; when we are denied the privilege of praying to our heavenly Father in the schools, or referring to the Supreme Being, for fear that we will offend someone; and at the same time instructors are permitted to advocate that in the school which the teachers themselves profess and declare to be in conflict with the fundamentals of the faith which I believe, and which thousands of others accept throughout this nation and other nations of the world as divine truth.

JESUS CHRIST THE SON OF THE LIVING GOD—A FUNDAMENTAL TRUTH.

My brethren and sisters, we have assembled here from all the stakes of Zion; we came with one thought in mind, and that was to receive light and truth, to receive encouragement, guidance, and instruction, that we might again return to our homes rejoicing in the testimony of the knowledge of this gospel, renewed in our faith, invigorated, built up and strengthened. I pray you that when you return, you remember the things that you have heard; if not the words, at least that you will absorb that which has been said, that it may become a part and parcel of your being, that you will go away rejoicing and feeling that you have been fed the words of eternal life, and above all else I say this to you: Let it be uppermost in your minds, now and at all times, that Jesus is the Christ, the Son of the living God who came into the world to lay down his life that we might live. That is the truth, and is fundamental. Upon that our faith is built. It can not be destroyed. We must adhere to this teaching in spite of the teachings of the world, and the notions of men; for this is paramount, this is essential to our salvation. The Lord redeemed us with his blood, he gave us salvation, provided—and there is this condition which we must not forget—that we will keep his commandments, and always remember him. If we will do that then we shall be saved, while the ideas and the foolishness of men, shall perish from the earth.

CRITICISM FROM A GREAT CITIZEN.

I want to read to you, and I will do it in conclusion, the words of one of our great citizens, a man that I honor and respect because of his integrity, because he is honest, because he is courageous, because he stands for the truth, as he understands it. These words were uttered some time ago by Honorable William Jennings Bryan, in the city of New York, before the Brooklyn Academy of Music:

The Nebraskan exhorted his hearers to dismiss the Darwinian theory as false to Christianity, and criticized the colleges and schools for failing to teach students Bible truths, declaring that today's crying need is "to love the Lord thy God with thy whole heart, and thy whole mind, and thy whole soul." He said in part:

"I am impressed by the lack of earnestness of those who teach religion. Our young people in the schools and colleges often go out to battle with life without the benefit of religious teaching. Neutrality in religion is taught in our universities. We have been too lenient to those opposed to teaching religion in the schools. We have allowed them to take God out of education.

"One thing I observe is that mystery in the dining room bothers us not—it's only in the church. In the former we eat and are not harmed. But in the latter we want to 'understand' everything. And yet in the dining room there are many mysteries."

THE CHRISTIAN FAITH CANNOT BE HARMONIZED WITH THE FOOLISHNESS OF MEN.

With that I fully agree. The reason that there is a lack of spirit and force in the religious teaching of the world is in part because they have tried to harmonize the Christian faith with the foolishness of men; and, of course, it will not harmonize with falsehood and with the doctrines of men. But we have received the light of the everlasting gospel. It is our salvation. Let us adhere to it, and worship the Lord and keep his commandments, as we have been instructed to do, in the name of his Son. This is my prayer, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

Never, I believe, have I experienced more inspiring upwellings of thanksgiving and praise in my heart respecting the Latter-day Saints in general, than I have during this conference. Looking from my position upon the stand upon this vast body, and realizing that this multitude represents comparatively but a small part of the membership of the Church, so assembled in an official capacity, I am impressed by the sense of solidarity and greatness of the Church. I have been struck by the uniform attentiveness. I have seen no evidence of frivolity, of giving way to the consideration of matters other than those of the hour and minute. I have watched carefully; and I have failed to see neighbors talking together. The people present have been following the remarks of the speakers; they have been attentive to what has been said.

IN HARMONY WITH THE WORD OF WISDOM AND WISE COUNSEL.

I agree most heartily with every word uttered in praise and encouragement of the Latter-day Saints, who are verily the people of God, chosen by him and unto whom is committed this gospel with all its powers and privileges, including the authority of the holy priesthood. While equally optimistic with those of my brethren who have pictured brightly the assured future of the people of God, I am also in harmony with the words of warning and wise counsel, that have been given, not in pessimistic spirit, but in wisdom; and I say unto you, let us heed them.

COUNSEL IS BINDING UPON THE SAINTS.

Do you ever think of the inconsistency of raising you right hand in solemn witness before God that you will sustain certain men who have been called and ordained, in the manner appointed of God, as your leaders, as prophets unto the people, verily as revelators, and then, though perchance you come together and hear their words, going away and pay no attention to them? When one speaks with the power

of his Priesthood, and in the authority of his office, then what he speaks is binding upon himself and all who hear. Oftimes I tremble, literally, as I consider what I am doing when addressing the Latter-day Saints, for I know that what I say unto them is binding upon me, and that I shall be judged by the precepts that I impress upon them; and what I say under such conditions is likewise binding upon those who hear.

You cannot, we cannot, pass by lightly the words that come by way of counsel and instruction from the ordained servants of God, and escape the inevitable penalty of that neglect. Nevertheless, we have our agency; we may choose to disobey, but we must take the consequences of that choice.

LET US BE GENUINE AND LIVE UP TO OUR PROFESSIONS.

Latter-day Saints, let us be what we profess to be; let us be genuine; let us live up to the religion and the principles of the gospel of Jesus Christ that we proclaim. We profess to be a prayerful people. Do we pray? Are our homes kept pure by prayer? Prayer is the Lord's great sterilizer against the germs of spiritual disease that make their way into our homes, contaminating the atmosphere, poisoning the food we eat. I don't mean your family prayers only; but do we individually pray? It is possibly that a mass or collective condition may exist which is very different from the individual condition. There may be a home in which prayers are said, but yet perhaps no member of that household is really prayerful. Do you feel urged at times to seek a place where you can be alone with God, where you can pray, pray unto him, not for others to hear, not to conform with some regulation or custom, or even because of counsel or advice, but because you feel the need of communication with God? Have you not read of the Christ, who, after a period of strenuous ministry, went to seek rest; and do we not read that he arose next morning before it was day and went out where he could pray? He needed that help that prayer alone could bring.

Great and grand as is this people, mighty as are the works that have been accomplished through the blessings of God through his servants in these days, there is too little real prayer among the Latter-day Saints, too many prayerless homes, and hence the spread of spiritual contagion among some of us. Thank the Lord not among many, relatively speaking. I have faith in my people, for I know that they are the Lord's people, and I am proud to be one of them; but when the cry shall come, as come it shall: "To your tents, O Israel," for there are struggles ahead, the Lord knows where to find those who have been faithful. They are in the valleys of these mountains, by the thousands and tens of thousands. Young men, young women, men and women of mature years, who have never contaminated themselves, who are acceptable unto the Lord, who have never bowed the knee to Baal, who are the Lord's own. They are here, and though there be a few

who go astray, yet the Lord will bring them back if they will but repent, and make it possible for him to bring them back.

BLESSINGS COME THROUGH COMPLIANCE WITH LAW.

Do you know that we tie the Lord's hands, figuratively speaking, again and again, so that he can't do what he wishes to though we say he is omnipotent. He can't pour out blessings when we have not complied with the law upon which those blessings are predicated. He can't do it, or he would be unjust. He can't do it, or he would be untruthful; and were he untruthful, were he unjust, he would cease to be God.

I am glad that we praise and worship the living God, and that we know of him; and I feel that we are living in the day of the realization of his mighty promises to Israel of old, addressed directly to Israel, when Israel as a kingdom had arrayed itself against Judah as a kingdom, and when Israel, or the kingdom of Israel, had gone off and left the choice and chosen land given unto them. Oh, how the Lord pleaded with them. He said unto them that if they would come back and would obey him and keep his commandments, he would shower blessings upon them. Among other things he promised this: I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Do we not live in that day, the day of the realization of that promise?

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!
What more *can* he say than to you he hath said,
You who unto Jesus for refuge have fled?"

WHY AFFLICTIONS COME.

Has he not given us prophets and apostles to teach, patriarchs and high priests, elders and seventies, the Lesser Priesthood, and provisions in the auxiliaries, for the instruction of every soul from the cradle age to the age that is considered as marking the natural end of man's life? The Latter-day Saints are largely a highly educated people, in the things of the Lord; nevertheless, we are not as well educated as we ought to be. We do not read enough, we do not study enough; we do not pray enough; or we would know more of the word of God and of his will concerning the people.

When trouble comes upon us, I admit that then we seek after him; and I think we are very much like the Saints in the early days of the Church; those who were persecuted in Missouri, while yet the Church had a center in Ohio. The Lord was telling the people in Ohio concerning his people in Missouri, their brethren, their brothers, members of their own households in many cases. He was telling them why the Saints in Zion or Missouri, had suffered as they had suffered:

"I, the Lord," he said, "have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;" and then with that pathos and love ever characteristic of God the Father and his Son Jesus Christ, the Lord Jesus added:

"Yet I will own them"—I will own them. I can't let them go. I will chasten them and cleanse them, but I will own them still, "and they shall be mine in that day when I shall come to make up my jewels.

"Therefore, they must needs be chastened and tried," aye, "even as Abraham, who was commanded to offer up his only son;

"For all those who will not endure chastening but deny me, cannot be sanctified.

"Behold I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me."

LET US BE SAINTS INDEED AND NOT PRETENDERS.

Many of us can't stand prosperity. We forget the Lord until we find ourselves in distress, and thereby we demonstrate that we are yet not wholly what we profess to be. I cited prayer as a simple illustration. I ask again, do we really pray? We profess to be living according to the law of the tithe; we profess it; we proclaim it; yet we are not living the law of the tithe. It is a gladsome fact that there are many amongst us who are conscientiously obeying that law, many with whom God is well pleased; but, sad to say, there are many who content themselves with making a little donation to the Lord, and then they call it a tithing. I understand that the application of the term is definite. If we profess to be tithepayers, let us be tithepayers; not go around with a false face. If we profess to be making offerings for the poor, according to the order and system established in the Church, the value of the two meals from which we are supposed to abstain on fast day, let us give that food for the help of the poor. Do not pretend to do it only.

Oh, what it is to be a pretender! I feel that if I preach to you and do not follow my own preachings, that my place is among the hypocrites, and I have read with trembling what the Lord thinks of hypocrites. Now I do not say you are hypocrites; I spoke of myself; but I know I would be a hypocrite if I profess to be living the law of the tithe and simply give a little donation to the Lord that bears no proper relation to the blessing he has poured out upon me. I am cheating him—think of it, cheating my landlord who has given me

the place I call home, food for my household, clothing for my family, and many blessings of life, and who, moreover, has trusted me to keep the account, and to reckon up how much is due; who has given me those things on a graded rental, with the understanding that if times are hard and my income be thereby lessened I need not pay him so much, because I do not get as much; and that if times are good and my income is larger, that I can pay him a little more.

Have you ever found a landlord in mortality who would make any such arrangement? The Lord has said to me in effect: "Now this has been a hard year for you. You have not had as much income as you had last year. I am going to lower your rent. You just pay one-tenth, that is all, but it will be less than you paid me last year." The landlords on earth, at least some, with whom I have had to deal have said: "Look here, times are pretty hard. I must raise your rent; and you must pay it in advance." The Lord says: Pay when you receive the blessing.

Again I say, Latter-day Saints, let us be what we profess to be. The Lord, in the passage I have read, spoke of the time in which he would come to make up his jewels. He loves jewels, but they must be genuine. No colored glass for rubies, no mere paste for diamonds, they must be the real thing; and when he comes to make up his jewels, I would rather be found a little tiny one-hundredth of a carat diamond than a glass imitation the size of the Culinam, the biggest diamond ever found. The Lord help us to be what we seem to be, before him, before our brethren, and in our own consciences, I humbly pray in the Master's name. Amen.

The choir and congregation sang, "O ye mountains high."

PRESIDENT HEBER J. GRANT

We have with us today the only living survivor of the Pioneers who came here with President Brigham Young—Brother Lorenzo Zobriskie Young. I doubt if he could be heard, so we will only ask him to stand up and let us take a look at him. This is Brother Young, the only surviving member of President Brigham Young's company, which came here in 1847. [He was one of the two children who came with the company—Perry Decker, being the other child.—*Clerk.*]

PRESENTATION OF PEACE RESOLUTION.

President Grant presented the following resolution:

The Church of Jesus Christ of Latter-day Saints, brought forth and established by the power of God and dedicated to the mission of preparing the way for the glorious coming of the Son of God to reign in the earth, in truth and righteousness and peace, beholds with deep interest every authoritative movement taken by the nations in the interest of World Peace.

It is believed that the conference called in Washington to consider the limitation of armaments and questions concerning the Pacific and nations of the Far East may, under the favor of Heaven, promote this great objective.

To the end that it may do so, the Latter-day Saints in general conference now assembled approve the appointment of a Sabbath day before the eleventh of November, 1921, on which in all the wards and stakes of Zion, and in all branches of the Church in the United States and in the Missions throughout the world, the members of the Church shall be called together in their usual places of worship to engage in special and solemn prayer for Divine guidance of the International Conference on the Limitation of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured.

President Grant: It is moved and seconded that this resolution be adopted by the Latter-day Saints in General Conference assembled. All in favor raise the right hand.

There was a unanimous vote of approval.

ELDER SEYMOUR B. YOUNG

(President of the First council of Seventy)

If I did not know that the gospel is true, and that Joseph Smith was divinely inspired to organize the Church of Jesus Christ once more on the earth, I would not be here today, and I would take no interest in this particular time that I stand before you. But so well do I know of the truth of the gospel that I am glad of the opportunity, and glad of the honor accorded me by the President of the Church to stand before you for a few minutes, and lift up my voice in testimony of the great truths that we all love and believe in.

Seventy years ago last June, on the 23rd day of that month, I sat on the steps leading up to our little cottage door fronting on the Mulholland street on the outskirts of the city of Nauvoo. On that morning, passed before our cottage a little distance away, some sixteen men in a small company of horsemen, with the exception of the sheriff or the officer from Carthage who rode behind the company in a buggy with two of his assistants. In the van of that company were the Prophet Joseph Smith and his brother Hyrum. My mother, standing with her five little children on the steps of our little dwelling made this remark, and it has never been forgotten by me, although I never heard her repeat it after: "There goes the Prophet Joseph and his brother Hyrum. They are going to Carthage." She hesitated a moment and then she added: "I fear they are going to their martyrdom." The days dragged wearily until the 28th of June. About daylight, in the morning, our neighbor, Jacob Gates, who afterwards became prominent as one of the Seven Presidents of Seventy, associated with my father, President Joseph Young, knocked at our door and said: "Sister Jane, are you awake?" No doubt he would have

called "Brother Joseph," but my father was in the eastern states on a mission. My mother said: "Yes, Brother Gates," and I remember the startled tone in which she asked the question; "What is it?" he answered: "The Prophet Joseph and his brother Hyrum were murdered in Carthage jail last night at 5 o'clock." For this dastardly and cruel deed there was great responsibility resting upon the leading men of the state and especially upon Governor Thomas Ford who, on the morning of the 27th of June, with a small body guard went to the city of Nauvoo, leaving the Prophet Joseph Smith and his brother, the patriarch Hyrum Smith, and a few of the brethren with them in Carthage Jail to the tender mercies of the state militia, known as the Carthage Greys, who had declared the day before, in the presence of the Governor, that they would take the lives of Joseph and Hyrum Smith. I am sure that sooner or later Governor Ford will be called to an account for that responsibility, and he with others guilty of this terrible crime will have to answer for it by paying the uttermost farthing. And so, with reference to the Savior of the world, Pontius Pilate is still held responsible for the crucifixion, and he has never been able to wash his hands of that crime. During his trial Pilate said to the Savior, "What is truth?" The Savior did not answer, and Pilate said, "Why dost thou not answer me, dost thou not know I can send thee to the cross, or that I have power to set thee at liberty?" Oh, the awful responsibility resting upon Pilate, and he, like Governor Ford, will be required to pay the uttermost farthing, sometime, somewhere. There has been written a classical poem on the subject of the crucifixion, and Pilate's connection therewith. I will read you the poem from memory, but will preface it with quotations from Matthew 27th chapter.

And when Pilate was set down on the judgment seat, his wife sent unto him, saying: Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

THE DREAM OF PILATE'S WIFE

You cannot wash your hands of this: that crimson would defy
 The many waters of the sea, the cisterns of the sky.
 His blood will be upon your name: nor years can wash it white—
 Not till the leaping seas shall wash the great stars from the night.
 You say the Galilean only dreams a foolish dream,
 That he is but an idle leaf upon an idle stream.
 No, he is the man of the people, hated by scribe and priest:
 He is the fear at the Temple door, the specter at the feast.

Shall the whispering house of Annas draw down upon your head
 The hatred of the future and the shadow of the dead?
 Why palter with this priestly crew? They hold a long intent:
 When the wheels of the street have pity, will the hearts of the priests
 relent?

You say you fear Tiberius,—you fear the roar of Rome;
 But this man is to Caesar as a sea-rock is to foam.
 Whoever turns from this man's truth, he takes the thorns for bed,
 He plows the seas for gardens, and he sows the sand for bread.

Oh, let the Galilean go, strike off his cruel bond.
 Behold that fathomless silence and those eyes that look beyond.
 There's more than mortal in that face,—than earthly in this hour;
 The fate that now is in the bud will soon be in the flower.
 O Pilate, I have suffered many things in dream today
 Because of this strange teacher of the strait and mystic way:
 I saw him hanging on a cross, where the stones of Golgotha are:
 Then laid, at last, in a guarded tomb, under the evening star.
 I saw him rise again one dawn and down a garden go,
 Shining like great Apollo white, our god of the silver bow:
 And then the wind of vision tore the veil of time apart,
 And love of him ran greatening from camel-path to mart;
 His story was a wonder on the eager lips of men,
 The scourged Galilean walked the roads of earth again.
 I saw Jerusalem go down before the wrath of spears,
 And turn into a field of stones under the trampling years.

All these fair towers and walls went down, with a great and terrible
 cry,
 While signs and portents so threw on earth their shadows from the
 sky,
 Where spectral warriors strode the clouds like giant cherubim,
 Going to battle in the night, now glorious, now dim.
 Then whispers wild; the shout of crazing prophets on the street;
 The wail of mothers by their dead; the sound of running feet;
 And then the temple reddened up, and stood, a cone of flame.
 Then ashes, and Jerusalem had withered to a name.

World-battles raged around this man, the world's mysterious king;
 But over the storm of ages I could hear the Seven-Stars sing.
 Rome crumbled and I heard a voice across the ruin laugh;
 A Power had risen on the world, shaking its thrones as chaff.
 And down the ages rang your name, a byword and a jeer:
 "He suffered under Pilate!" sounded ever in my ear.
 The deeds of some are clean forgot, but yours did breathe and live;
 Some are forgiven in the end, but none could you forgive.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

I desire to call your attention, for just a few moments, to the resolution which you so unanimously, and, as I judge, enthusiastically voted to sustain. I am sorry that we shall not have larger opportunity to go into the theme which that resolution naturally presents to our minds. I do not know whether the international conference on the limitation of armaments, to be held in Washington beginning on the third anniversary of the signing of the armistice, which brought to its close the great World War—I do not know, I say, if that conference will result really in the limitation of armaments among the great

nations that will be represented in that conference, I realize, I think, in part at least, the great difficulties that confront such a conference in the present unsettled state of affairs of these nations; but while I do not know whether it will be successful or not, I think I do know that it is the duty of the membership of the Church of Jesus Christ of Latter-day Saints to put forth every effort within their power to further the probability of the limitation of armaments among the nations of the earth. The old theory used to be that in order to preserve peace you must be prepared for war. The years between August, 1914, and the 11th day of November, 1918, demonstrated the fallacy of that theory. I am sure if there shall come an agreement upon the limitation of armaments, a long step will have been taken in the direction of world-peace, and therefore even if there exists but just a bare probability that something favorable in the interest of world-peace may be accomplished, it is becoming in the Church of Jesus Christ of Latter-day Saints to make it known in all the world that we stand in favor of every movement that even holds out a prospect of peace on earth and good will to men. I can only refer to just one concrete example of the folly of what the nations of the earth are doing in this mad struggle that they are engaged in, in the competition of armaments.

The Government of the United States recently received from the contractors the battleship *Maryland*. It is the proudest possession of our navy. It requires a crew of fifteen hundred men to man it, and one hundred officers, making in all to man that one battleship sixteen hundred men who are, of course, withdrawn from productive pursuits in life. It was builded at a cost of forty-two millions of dollars. It has as its chief armament eight sixteen-inch guns at a cost of two hundred fifty-six thousand dollars per gun. The guns can be fired one hundred times, and then they go to the junk heap. That is one of our battleships. Its life of usefulness and effectiveness will be eight years. After eight years, you must by that time have another ship of the same calibre and quality to take its place, with still further ships if you are going to keep your relative position in the naval strength of the world. We have three such great battleships as this, that is, we have two others of the same type, the *Colorado* and the *California*. We have eight other battleships in course of construction, but the dates of their completion are not fixed, at the present time. If our own naval program shall proceed as planned, and England shall go on with her program as planned, by the completion of these programs, we shall nearly have overtaken the great navy of the world-wide empire of England. Japan, to keep up in the mad race, is likely to ruin her people in that effort. She can only maintain her relative position in the struggle, by a continuation of her predatory methods, by encroaching upon the rights and privileges of other nations in order to make good her part in her alleged struggle for existence, and her naval program is said to be attendant upon it.

And so one might go on to call attention to the varying phases of this useless competition going on in the world, in the matter of naval armament, to say nothing of the army programs and the development of land forces in the several nations of the earth. We have evidently come to the time when there will come through limitation of armaments the security of the world's peace, or we shall go on and on until we repeat—which God forbid—repeat the awful cataclysm of war and destruction such as we witnessed during the world's great war but recently closed.

The Lord gave a commandment unto his people, early in the history of this dispensation, at the time when they were driven from their homes in Missouri and inquired earnestly of the Lord to know what they were to do. He commanded them to raise a standard of peace, not only in reference to those who had maltreated them and driven them from their homes, but to raise a standard of peace to the whole world, and to proclaim peace. (Doc. and Coc. 105:38-40). That is our mission, chiefly our mission, to prepare the way for the coming of the Prince of Peace himself, whom the angels and the inhabitants of the earth shall again proclaim the giver of "peace on earth, good will to man." That is our program; and since this international conference proposes to limit the armaments of both land and sea forces, I for one hail it as an indication that the Spirit of the Lord is working in the hearts of the people and the leading statesmen of the world to bring to pass peace among the nations, and so I want the privilege, for one, of standing in the midst of my fellows and at least raising my voice in good cheer towards the achievement of that noble end which the conference has in view. But, Latter-day Saints, if this resolution just passed is not of the spirit, and if it be not your intent to rise as one man in Israel and pledge your earnest effort, with prayer to God, for the achievement of this thing, I pray you cancel the vote that you have cast. Let us either not do this thing, or do it with all the strength and power that God will give to us in desire and in prayer.

I shall conclude, however reluctantly I leave the theme—I shall conclude by reading to you a prayer which perhaps in the meeting that you are to hold on the day appointed, when you shall assemble in solemn prayer service for this great cause, might not be inappropriate. It is a prayer which was given by revelation of God, ninety years ago, through the Prophet of the new dispensation. There seems to be no historical conditions existing at that time that especially called for such a prayer. It is introduced in the history of the Prophet with the mere statement that "In the fore part of October I received the following prayer through inspiration." The heading of the prayer in the Doctrine and Covenants is as follows:

"Revelation on prayer, given through Joseph, the Seer, at Hiram Portage Co., Ohio, in the fore part of October, 1831."

And this is the prayer; and, like all the prayers given of God, it is brief:

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth;

Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom;

Pray unto the Lord, call upon his holy name, make known his wonderful works among the people;

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth;

Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

ELDER STEPHEN L. RICHARDS

I fear lest I shall say a word to detract in any measure from the noble themes of this conference, for the subject which, with the help of the Lord, I would present for your brief consideration, is indeed a very humble one.

HOME, THE BASIC INSTITUTION.

When I contemplate the great organization of the Church, with all the means and facilities which the Lord has placed at our command to carry forward his work, to educate the people in the ways of the Lord, and to ultimately establish his kingdom, I always revert to one great institution as being basic in its nature, and fundamental in its importance. That one institution, to my thinking, has done more to influence the lives of human beings than has any other of the institutions given to us. It is the sacred institution of the home.

THE GREAT AUXILIARIES CAN NOT TAKE THE PLACE OF HOME

I have for a considerable number of years had the opportunity of engaging in the work of the various organizations of the Church. I know something of the great accomplishments of the auxiliary organizations which devote themselves, in large measure, to the care and culture of the young. I know what great effort is put forth by them to teach the principles of the gospel, to stimulate righteousness in the

hearts of the youth of Israel. It is my observation that these great institutions of the Church, however much of good they may accomplish, can in no sense take the place of the home. They cannot be proxy for parents. Men and women to whom have been given the most priceless heritage given of God to man—children—can in no wise escape the great responsibility devolving upon them—to rear their children in the fear and admonition of the Lord.

THE OLD FASHIONED HOME DETERIORATING.

I have been led to think that the old fashioned home is deteriorating. I have feared that its influence upon humanity is becoming less and less. We have come to regard the places in which we live as mere accommodations, mere boarding houses, wherein we eat and sleep and from which we are to make our escape as soon as may be. This characterization does not apply to all homes; but I believe that it applies to altogether too many homes.

HOME, THE FOUNDATION OF SOCIETY.

I believe in the home as the foundation of society, as the cornerstone of the nation, and as the primary institution of the Church. I cannot conceive of a great people without great, good homes. I believe that the first calling of man and woman is to form a good home. I know of no honor that can come to men and women that exceeds the honor of father and of mother, I regret that not all men who enter into this sacred relationship, which lies at the foundation of home, are real fathers; and I likewise regret that every woman who comes into the temple of the home as its priestess does not in full comprehend the great responsibility and the wonderful privilege bestowed upon her. I sometimes think that the processes of modern education are inclined to educate our people away from home rather than to home.

NO GREATER DISTINCTION THAN MOTHERHOOD.

I believe that no greater distinction may come to the women of our land than to be in verity mothers in Israel. I am not unmindful of the progress that woman has made in the last half century and of her present influence in public and other affairs. I welcome that influence. I am always willing that our women should take a large interest and exercise a large influence upon all the affairs of State and of Church, but I want to say that no woman can ever attain a place of renown and distinction for any work performed in this world that is comparable with the high place of mother and wife.

THERE IS NO GREATER CALLING THAN FATHERHOOD.

I want our men to know that of all the vocations they may pursue in this life, no vocation is fraught with so much responsibility and attended with such boundless opportunity as the great calling of husband and

father. In this Church I believe we have the highest and most exalted conception of home and family that exists anywhere in the wide world. Attention has already been called to the fact that we base our very hope for exaltation and eternal life upon those relationships that lie at the basis of home. No man, whatever his accomplishments may be, can, in my judgment, be said to have achieved success in this life if, when he goes hence he may not take his posterity with him, and may not be surrounded by them in the day of the Lord, when he shall be called upon to account for his life in the flesh.

AN APPEAL TO THE FATHERS AND MOTHERS OF ISRAEL.

Time will not permit the elaboration of this humble but exalted theme. I would that every father and mother in Zion would bind their children to them with ties of love and affection that will hold them safe in the hours of temptation and danger and trial. We of the auxiliary associations and institutions of the Church cannot hope to do more for you than merely to supplement and complement the work of the home. You can not place the chief responsibility with us; and, therefore, I appeal, in the name of the children, to the fathers and mothers of Israel, for closer attention to and study of that great institution, the home. I appeal for more of comradeship between father and son, for more of chumship, confidence, and love between mother and daughter. I believe in home-made men and women. I believe they are more assured of success in life; they will make better citizens; that they will accomplish their destiny far more acceptably to our Father, than will lodge-made and club-made, fraternity-made, union-made, society-made men and women. I plead for the return to old-fashioned, domestic family life, that there may be stimulated in the hearts of men a love for home and all its surroundings; and as we now disperse to go to our several homes, up and down this land, God grant that that great institution may be the place where Latter-day Saints are nurtured and conserved, and where a citizenship of this great nation and of this great Church shall be assured for the establishment of our Father's kingdom, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church, and, by vote of the assembled multitude, they were unanimously sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH.

First Presidency: Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

The counselors of the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor, John Wells, Second Counselor.

Trustee-in-Trust: Heber J. Grant, as Trustee-in Trust, for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Joseph Fielding Smith as Church Historian and Recorder, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman; Arthur Winter, Secretary and Treasurer.

Commissioners of Education: David O. McKay, Stephen L. Richards, Richard R. Lyman.

Supintendent of Church Schools: Adam S. Bennion.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, Assistant Organist; Tracy Y. Cannon, Assistant Organist; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Clerk of General Conference: Edward H. Anderson.

PRESIDENT HEBER J. GRANT

PRESIDENT EMMELINE B. WELLS.

Since our last meeting here, in general conference, one of the most faithful and best beloved, and most remarkable workers in the Church among our sisters, has passed away, the late Emmeline B. Wells, who lives in the hearts and memory of the people. She bore

testimony to the divine mission of the Prophet Joseph Smith, from my earliest recollection until she passed away, some ninety-odd years of age, with a power, a force, and a spirit that I have seldom heard from the lips of any person. I rejoice that she had the opportunity of traveling over the stakes of Zion, from Canada to Mexico, and in many foreign lands, in attending many gatherings of noted women in the world, at home in these United States and abroad. Wherever she went she bore that testimony and, by the integrity of her heart, by the wonderful and splendid intellect that she had, and above all, by the burning testimony of the divinity of this work, in which we as Latter-day Saints are engaged, she made friends for this people among all those with whom she came in contact.

REGRETS THE LIMIT OF TIME.

There has been but one regret in my mind during this conference, and that is that we have had to limit the time of the speakers, asking some not to exceed ten minutes, others not to exceed fifteen, and allowing none to go beyond twenty minutes. I sometimes feel that we make a mistake in not having four days of conference, so that when men are speaking under the inspiration of the Spirit of the living God, they will not feel that they have to say "Amen" upon the moment. At the same time, I believe that we feel better and that we accomplish more, if we can start on time and close on time.

BLESSINGS FOR THE PEOPLE.

I feel to bless the people for the wonderful attendance at this conference. I feared on account of the hard times, and the great financial depression, that our conference would not be as largely attended as heretofore; but our gatherings here this morning, in this building, in the Assembly Hall, and in the overflow meetings, and our gatherings this afternoon in all three of those meetings, I believe have been larger than upon any other occasion in the history of the Church. Zion is growing. The faith of the people is enlarging. Their attendance at their sacrament meetings, and at their priesthood meetings is increasing and they are becoming more and more faithful in performing the duties and the obligations that rest upon them in the auxiliary associations. They are doing better; more work is being accomplished in the temples than ever before; and the people are growing in the light and the knowledge and testimony and the love of the gospel. I pray God to bless the Latter-day Saints in every land and in every clime, I pray for his blessing upon the honest the world over, and I pray for peace and happiness to come to the inhabitants of the world.

We will now close our conference for six months, by the choir singing the words of a song given by revelation from God contained in the Doctrine and Covenants, Section 84.

The music was written by a former citizen of this state, Arthur Shepherd, who has gained for himself a national reputation as a composer of music.

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed his people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God.
For he stands in the midst of his people;

Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

The choir sang an anthem, (words from Section 84 Doc. & Cov.) "The Lord hath brought again Zion."

Conference was adjourned for six months.

Benediction was pronounced by Elder J. William Henderson, President of the Panguitch stake of Zion.

Professor Anthony C. Lund conducted the singing in the Tabernacle, Professor J. J. McClellan played the accompaniments and interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon. Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Clarence Cramer and Clyde Rasmussen; in the Assembly Hall and Bureau of Information, by Frederick E. Barker and Fred G. Barker.

EDWARD H. ANDERSON, Clerk of the Conference.

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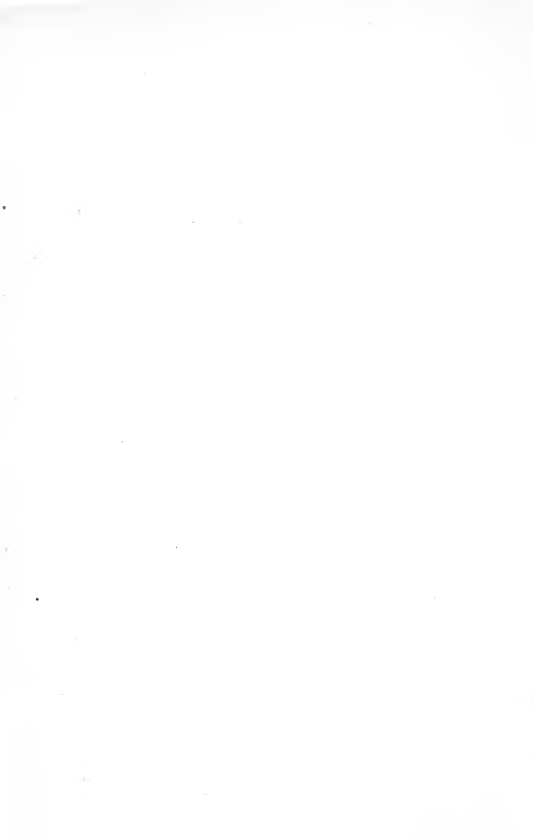
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